252 Vaishnav Stories

PART 1

Shrimad Prabhucharan Goswami, Paramdayal Shri Gusainji Maharaj, Shri Vidhvalnathji

(V.S. 1572, Paush Krishna Navmi - V.S. 1642, Magha Krishna Saptami)

(English Edition)

252 Vaishnav Stories

PART 1

Revealed by Shri Gokulnathji

Composed by Goswami Shri Harirai Mahaprabhuji

(With the Sentiment of Three Births')

Adhyasampadak

Nitya Leele Shri Goswami Shri Vrajbhusanlalji Maharaj Golok Vasi Param Bhagvadiya Shri Dwarkadasji Parikh

First Publication: Shuddhadvaita Academy, Kankroli Re-publication: Vaishnav Mitra Mandal Sarvajanik Nyas, Indore

Original PDF: 252 Vaishnav Varta - Part 1

English Translation Last Updated: March, 1st 2026

Table of Contents

Preface.....

Varta 1 - Nagji Bhatt.....

Prasang 1 - Nagji Bhatt and the Divine Wealth.....26

Prasang 2 – Nagji Brings the Cloth.....32

Prasang 3 – Mango Offering at Dwarka and ShriNathji..... 34

Prasang 4 – The Lotus Verse and Longing for Darshan.....37

Prasang 5 – The Essence of the Path in Two Verses.....38

Prasang 6 – Mango Seva and Six Visits to Dwarka..... 40

Varta 2 - Krishna Bhatt.....

Prasang 1 – Gift of the Tippani..... 43

Prasang 2 – Desire for Charan-Sparsh..... 44

Prasang 3 – Darshan of Braj Bhaktas in Lila..... 46

Prasang 4 – Hidden Service to Vaishnavas..... 46

Prasang 5 – How Thakurji is Pleased..... 47

Prasang 6 – Shri Thakurji Tests Krishna Bhatt's Love for Shri Gusainji.....51

Prasang 7 – Nagji Bhatt's Visit and Long Katha-Ras..... 53

Prasang 8 – Ujjain Rasa-Utsav and Purushottam's Avesh.....55

Prasang 9 – Vasant Panchami on Wrong Tithi.....56

Prasang 10 – Three Days Absorbed in Varta..... 57

Prasang 11 – Doubt Removed Through Krishna Bhatt..... 58

Prasang 12 – Thakurji "Asks" Through Vaishnavas..... 60

Prasang 13 – Thakurji Comes Where Varta Happens.....60

Prasang 14 – Answer to the Brahmins about Vedic Duties..... 61

Prasang 15 – Days Pass Unnoticed in Varta.....62

Prasang 16 – Krishna Bhatt Enters Lila, Letter to Gokul Bhatt..... 62

Varta 3 - Uncle Harivans Kshatriya (Chachaji)..... 65

Prasang 1 - Sending Uncleji to Gujarat..... 66

Prasang 2 - The Bhil Woman Becomes Vaishnava..... 70

Prasang 3 - The Rajput Daughter Is Accepted..... 75

Prasang 4 - No Vaishnava in That

Village..... 78

Prasang 5 - Drinking Water from a Kshatriya's Vessel.....78

Prasang 6 - The Narration of the Two Hundred Fifty-Two Vaishnavas..... 79

Prasang 7 - Not Letting the Conch Be Blown While Shrinathji Slept..... 80

Prasang 8 - Shrinathji's Gaze Follows Shri Gusainji.....80

Prasang 9 - Two Days of Separation.....81

Prasang 10 - Harivansji Is the Pupil of My Eyes.....81

Prasang 11 - Shri Gusainji's Form Becomes Hidden..... 81

Prasang 12 - Crossing Yamuna on Uncleji's Footsteps.....82

Prasang 13 - Shri Gokulnathji Goes to Dwarka..... 83

Prasang 14 - Daily Reading of Subodhini and Katha..... 84

Varta 4 - Muraridas Suryadvija Brahman.....86

Prasang 1 - Muraridas stays with Narayandas in Gaudades..... 87

Varta 5 - Narayandas Diwan Kayasth.....9

Prasang 1 – Narayandas Loses Himself in Darshan.....93

Prasang 2 – The Offering at Puri.....95

Prasang 3 – Chacha Hariwanshji Sent to Gaud Des..... 98

Prasang 4 – The Sultan Meets Shri Gusainji.....100

Prasang 5 – Shri Satya Betiji Saves the Hungry Captives.....102

Prasang 6 – The King Tests Narayandas.....104

Prasang 7 – The Exquisite Cloth Sent Yearly.....104

Prasang 8 – The Two Hundis.....
105

Prasang 9 – The Final Days of Narayandas.....105

Varta 6 - Vittaldas Kayasth.....

Prasang 1 – Viththaldas and Narayandas in the Court of the King..... 109

Varta 7 - Rupmurari Das Kshatriya.....

Prasang 1 – Meeting Shri Gusainji at Govardhan..... 112

Prasang 2 – The Special Grace on Rupmurari Das..... 113

Varta 8 - Madhodas Kshatriya.....

Prasang 1 – Rupmurari and Madhodas Meet in Kabul.....115

Varta 9 - Harji Kothari.....
118

Prasang 1 – The Seva of Harji Kothari..... 119

Varta 10 - Bhaila Kothari..... 121

Prasang 1 — The Urgent Letters of Bhaila Kothari.....121

Prasang 2 — The Matter of Debt and the Inner State of Bhaila Kothari..... 123

Prasang 3 — The False Accusation and Baj Bahadur..... 124

Varta 11 - Gopaldas of Roopppura.....

Prasang 1 — The Moment Gopaldas Received Grace.....126

Prasang 2 — Realizing His Previous Form.....127

Varta 12 - Manikchand Kshetri..... 128

Prasang 1 – The Darshan in the Attari.....128

Prasang 2 – Shri Gusainji's Grace at the Son's Wedding.....132

Varta 13 - The Brahman from Bengal..... 134

Prasang 1 – Journey to Mathura with the Merchants.....134

Varta 14 - Ganes Vyas..... 140

Prasang 1 – The Deliverance of the Fierce Goddess Temple.....140

Prasang 2 – Ganes Vyas and Shri Gusainji's Divine "Anger".....141

Varta 15 - Haridas Khavas.....

Prasang 1 — The Desire to Hear the Bhagavat..... 143

Prasang 2 — The Lesson About the Coin..... 144

Prasang 3 — The Lesson About Speaking With Women.....145

Varta 16 - Madhusudandas Gaudiya Brahmin..... 146

Prasang 1 – Madhusudandas Becomes the Sevak of Shri Gusainji.....146

Varta 17 - Roopchandananda Kshatriya.....149

Prasang 1 – The Revelation of Inner Intention.....150

Prasang 2 – The Test of Royal Devotion.....151

Prasang 3 – Knowing the Lord's Mind.....152

Varta 18 - Madhavdas Kayastha.....

Prasang 1 – Separation from the Household and Transformation of the Parents.....155

Varta 19 - Father and Son Kayasth.....

Prasang 1 – Imprisonment and Complete Surrender.....159

Varta 20 - Two Patel Brothers.....

Prasang 1 – Service of the Cows.....164

Prasang 2 – Calling Shri Gusainji "Kakaji".....166

Prasang 3 – Eating with the Gopas..... 169

Prasang 4 – Guarding the Singhdwar..... 170

Varta 21 - One Patel of Malva..... 173

Prasang 1 – The Garland Offering..... 173

Varta 22 - One Renunciate Who Roamed Vraj.....176

Prasang 1 – The Dol Utsav in the Grove.....177

Varta 23 - One Renunciate Who Performed the Parikrama of Giriraj.....179

Prasang 1 – Daily Parikrama and Selfless Service..... 179

Varta 24 - Krishna Das Kayastha.....

Prasang 1 – Protection of Vaishnava Wealth and Firmness in Dharma.....183

Prasang 2 – Renunciation of the Body and Final Resolve.....184

Varta 25 - Janardandas

Kayasth.....
185

Prasang 1 – Complete Offering of a
Sevak..... 186

Prasang 2 – Delight in the Glory of the
Master..... 187

Varta 26 - Haridas Baniya of
Merta.....18

Prasang 1 – The First Meeting and Acceptance of
Service..... 188

Prasang 2 – The Marriage of Haridas's
Daughter.....193

Varta 27 - Manikchand, the son-in-law of Haridas
Baniya.....195

Prasang 1 – The Trial and Steadfast Resolve of Haridas's
Daughter.....195

Prasang 2 – The Meeting of Haridas and His
Daughter.....203

Varta 28 - Nagar Brahmin of
Badnagara.....
207

Prasang 1 – Attainment of Refuge and the Grace of
Govardhan.....208

Varta 29 - One Sanadhya
Brahmin.....

Prasang 1 – Firm Observance and the Manifest Darshan of Shri
Yamunaji.....211

Varta 30 - One
Rajput.....
213

Prasang 1 – The Rajput's Darshan and Becoming a
Sevak..... 213

Varta 31 - The Daughter of a Seth.....2

Varta 32 - One Potter from Gujarat.....

Prasang 1 – Receiving the Name and Protection through Grace..... 217

Prasang 2 – Giving Everything to Vaishnavas and Firm Resolve.....218

Varta 33 - Govinddas Khavas.....

Prasang 1 – Govinddas as the Khavasi of Shri Gusainji..... 220

Varta 34 - One Brahmin of Gujarat.....

Prasang 1 – Acceptance into Seva.....221

Varta 35 - One Sanodhiya Brahmin.....

Prasang 1 – Liberation of the Sanodhiya Brahmin through Charanamrit..... 224

Varta 36 - Mother, son, and daughter-in-law from Gujarat..... 226

Prasang 1 – The Acceptance of the Mother, Son, and Daughter-in-law as Sevaks..... 226

Varta 37 - Pirzadi, Daughter of Alikhan Pathan.....229

Prasang 1 – Alikhan Becomes the Protector of Braj.....229

Prasang 2 – Pirzadi Attains Direct Vision of Shri Thakurji.....231

Prasang 3 – Listening to the Katha of Shri Gusainji.....235

Prasang 4 – The Offering of the Horse.....236

Varta 38 - One Brahmin woman from near Ujjain.....238

Prasang 1 – Receiving the Holy Name..... 238

Varta 39 - Mathuradas Kshatri.....

Prasang 1 – The Renunciation and the Compassion of the Old Woman..... 243

Varta 40 - Vaishnava child from South.....
246

Prasang 1 – The Child's Vision of the Eternal Divine Play.....246

Varta 41 - One Poor Brahmin.....
249

Prasang 1: Leprosy appeared in the body of this Brahmin.....250

Varta 42 - One Vaishnav Who Killed a Serpent.....252

Prasang 1: Daily routine, the serpent, and the teaching.....252

Varta 43 - The wife of a moneylender's son..... 254

Prasang 1 – The Mleccha's Vision and the Test of Devotion.....254

Varta 44 - Syamdas Anjana Kunbi.....

Prasang 1 – Acceptance into Refuge and the Life of Loving Service..... 262

Varta 45 - Chhajjo Brahmani Sanadhya..... 265

Varta 46 - Benidas Chhipa.....

Prasang 1 – Acceptance into Service and the Experience of Divine Bliss..... 267

Varta 47 - One Kshatrani of Gujarat.....2

Prasang 1 – Receiving the Name and Attaining Grace through Service.....270

Varta 48 - Durgadas Brahmin..... 272

Prasang 1 – Receiving the Name, Service, and Childlike Grace.....272

Varta 49 - Purushottamdas Pushkarna Brahmin.....274

Prasang 1 – Journey to Purushottam Kshetra.....274

Prasang 2 – Instruction on True Grace.....275

Varta 50 - Lakshmidas Doshi..... 278

Prasang 1 – The Revelation of the Divine Form and Receiving the Name..... 278

Prasang 2 – Understanding the Natural Compassion of Shri Gusainji.....278

Varta 51 - Dhyandas Kshatriya..... 281

Prasang 1 – Receiving the Name and Constant

Companionship.....281

Varta 52 - One merchant of Rajnagar..... 283

Prasang 1 – The Offering of Ten Thousand Rupees..... 283

Varta 53 - One Rajput of Mahikatha.....

Prasang 1 - First Meeting and Acceptance..... 294

Prasang 2 - The Bubble and the Teaching About Love..... 295

Varta 54 - A Patel for whom a cart was sent.....298

Prasang 1 – The Journey for Darshan and the Lord's Compassion.....298

Varta 55 - Nihalchandbhai a Jalota Kshatriya.....303

Prasang 1 – Steadfastness in Dharma Amid Mortal Danger.....303

Varta 56 - Gyanchand Seth of Agra..... 306

Prasang 1 – The Final Remembrance and Union.....307

Varta 57 - Jadunathdas Kshatri..... 309

Prasang 1 – Jadunath's Astonishment and Awakening.....309

Varta 58 - Patho Gujri..... 313

Prasang 1 – Shri Govarddhan Nathji asks for the yogurt-rice.....313

Prasang 2 – The temple doors open for Patho Gujri..... 315

Varta 59 - One Washerman of Shrinathji..... 316

Prasang 1 – The washerman washes the garments of Shri Govarddhan Nathji.....316

Prasang 2 – Seeing the royal deity.....317

Varta 60 - One King of Marwar..... 321

Prasang 1 – The Washerman King Becomes a Sevak of Shri Thakurji.....321

Varta 61 - Son of Patel and daughter of Patwari..... 324

Prasang 1 – Mutual Love and Liberation.....324

Varta 62 - One King, Bhavayawala..... 327

Prasang 1 – The King's Conduct and the Story of the Bhavaya..... 328

Varta 63 - Daya Bhavaya..... 333

Prasang 1 – Daya Bhavaya becomes Vaishnav.....333

Varta 64 - Patel Kunbi..... 335

Prasang 1 – Compassion and Purity of the Kunbi.....335

Varta 65 - Gangabai Kshatrani.....338

Prasang 1 – The Birth and Early Attachment..... 338

Prasang 2 – Her Kirtans and Later Events..... 341

Varta 66 - Raja Jot Singh.....

Prasang 1 – The Revelation of True Divinity.....343

Varta 67 - Brahmin priest of King Jotsingh..... 347

Prasang 1 – The Writing of Destiny at Birth..... 348

Varta 68 - Two Renunciates One Tahdsi and One Ordinary.....354

Prasang 1 – The Separation and the Remedy..... 356

Varta 69 - One Kunjari.....

Prasang 1: The Kunjari's Rescue and Acceptance..... 359

Varta 70 - Haitit Patit Rakshas.....

Varta 71 - Two renounced Vaishnavs.....

Prasang 1: The Order to Wander Together.....368

Varta 72 - One Sathodara Nagar Brahmin.....372

Prasang 1: The Vaishnav Companion and the Courtesan's Daughter..... 373

Varta 73 - Courtesan's daughter..... 377

Prasang 1: Receiving the Name and Becoming Accepted..... 378

Varta 74 - Vaadhaji Rajput.....

Prasang 1 - Proper Seva and the Ghee in Tavapuri..... 382

Varta 75 - Birbal's Daughter.....

Prasang 1 - Coming into the refuge of Shri Gusainji, and the answer given to the king.

387

Varta 76 - A Kunbi, with the garland of sankhahuli flowers..... 391

Prasang 1 - The garland of sankhahuli flowers.....391

Varta 77 - A Kunbi, who saw Gopal dancing in the grass..... 393

Prasang 1 - Becoming a sevak, and being appointed to graze the cows of Shri

Govarddhan Nathji.....

Prasang 2 - Hearing "nachat ras mein Gopal," and saying "nachat ghas mein Gopal"...

394

Varta 78 - One Brahmin who lived on the bank of Ganga Ji.....396

Prasang 1 - Living in Solitude on the Bank of Ganga.....396

Prasang 2 - The Scholar Brahmin and the Foreseen Calamity..... 397

Varta 79 - Gopinathdas Gwal.....

Prasang 1 - The Lost Buffalo.....
403

Prasang 2 - The Eight Laddus Missing from the Bhog.....403

Prasang 3 - Shri Gusainji Carries Cooling Food to the Shyam Dhak.....404

Varta 80 - Two Kunbi's who hid Mala Tilak..... 407

Prasang 1 - Hiding Vaishnav Identity and Returning to Service.....407

Varta 81 - One Param Vishanva who did Bhagvad Varta with a Tree..... 410

Prasang 1 - Service under the Tree.....410

Varta 82 - One Gaudiya Brahmin.....

Prasang 1 – The Request for Initiation.....
413

Varta 83 - One Kshatrani woman.....
415

Prasang 1 – Motherly Service and the Breaking of Intimacy..... 415

Varta 84 - One renounced Vaishnav, who went to Ayodhya.....418

Prasang 1 – The Test of Exclusive Devotion.....418

Preface

॥ श्री द्वारकेशो जय त ॥

Auspicious Blessing, Vaishnav Mitra Mandal Public Trust, Indore. With the grace and inspiration of the supremely compassionate Shrimad Acharya Charan, I felt great happiness on learning that Vaishnav Mitra Mandal Public Trust, through our Vidya Department of Kankroli, has thoughtfully decided to re-publish the book of the 252 Vaishnav Ki Varta (with the sentiments of three births) in its original form.

Considering the influence of today's age and the condition of society, this continuous effort of Vaishnav Mitra Mandal Public Trust, Indore, is worthy of imitation and praise. By re-publishing the literature of the Sampradaya, the divine texts of ours that are now becoming unattainable will again be available to the Vaishnavs of the Pushti-creation. This will be a golden service for the Sampradaya.

It is our blessings that Vaishnav Mitra Mandal Public Trust may become capable of carrying out such works during their tenure and may attain continuous progress.

Shri Vrajesh Kumarji Maharaj

Shri Tilakayat, Head of Household - Kankroli

॥ श्री गोवधननाथो वजयते ॥

Auspicious blessings, It is a matter of great joy that the Varta of the two hundred and fifty-two Vaishnavas is being published again by the Vaishnav Mitra Mandal Public Trust. For followers of Pushtimarg, the importance of Vartaji as daily satsang has always been supreme. Every day in temples and in homes, Shiksha Patra, the Varta of the eighty-four and the two hundred and fifty-two Vaishnavas, the Shodash Granth, Mool Purush Vallabhakhyan, etc. have been read and studied.

For the last forty years, it had become difficult to obtain copies of the Varta granth of the two hundred and fifty-two Vaishnavas, along with the bhavana of their three births. Finally, it was published under the successful editorship of Pujya Pa. Goswami Ni.Li. Shri Brajbhushanlalji Maharajshri (Kankroli). Thereafter, after taking permission from Maharajshri of Kankroli, it was published. “Prakat hai maarg reeti dikhayi” is said about Goswami Shri Gusainji. Shri Gusainji expanded the practice of Shri Thakurji’s raag (music), bhog (offerings), and shringaar (adornment), and his two hundred and fifty-two Vaishnavas, by his blessings, accepted that and did seva accordingly, and they also obtained the benefit of Thakurji’s own direct experience. All these experiences of theirs are told in these Vartajis. Therefore, because satsang from these granths continues daily in homes, Vaishnavas come to know the principles of Pushtimarg through Vartaji itself; they do not need to read and understand theoretical Sanskrit granths. Such a rare granth was bought by Vaishnavas with great respect and was brought and established in their homes, and they were benefitted by it. And though the stock of the granth was finished, the longing in the hearts of the Vaishnavas did not end.

This is Shri Thakurji’s grace upon them and the blessings of Shri Gusainji. For this reason this granth is being published again. Therefore, we offer heartfelt blessings to the members of the Vaishnav Mitra Mandal Public Trust and to all the other workers involved in this work. We also offer heartfelt auspicious blessings to the collectors of the granth and to all the groups of Vaishnavas who do satsang of the granth.

Guru Purnima, 21 July 2002

Go. Rukmanibahuji

॥श्री ह रः ॥

The accounts of the eighty-four blessed recipients of grace, the divine people who gave living form to the supremely holy principles of the Pushti-establishing Jagadguru Shrimad Vallabhacharyaji through their own virtuous conduct, and the accounts of the two hundred and fifty-two Vaishnavs, the divine recipients of supreme grace from the supremely compassionate Shrimad Prabhucharana Shri Gusainji Shri Vitthalnathji, who was the path-propagator and noble thinker established by the forefathers, have proven extremely useful for the Pushti-creation and for the daily satsang gatherings.

Through these accounts, along with the Pushtimargi seva system, the Vaishnav community also naturally receives clear explanations of extremely deep secrets and the sentiments of the doctrines.

For the past nearly forty years, it had not been easy to obtain the Varta of the two hundred and fifty-two Vaishnavs containing the sentiments of three births in Brajbhasha and Nagari script. Therefore, after receiving the command of the Third Peethadhish, Pujya Pad Goswami Shri 108 Shri Vrajeshkumarji Maharajshri of Baroda, the Trust took the task of its publication into its own hands.

By publishing this, the Trust feels joy and satisfaction. The main objective of the Trust is to strengthen the spread of Pushtimarg in the Vaishnav community, the spread of seva, and the feeling of unity. For the fulfillment of this objective, we are continuously making efforts. Upon the completion of each edition, the Trust also re-publishes those same texts.

Vaishnav Mitra Mandal Public Trust has presented an innovative plan in which a lifelong member, by depositing only rupees 1501/-, can receive one special text every year as a gift. Under the vice-presidency of Pujya Pad Dvi Peethadhish Shri 108 Shri Kalyanrayaji Maharajshri, the Trust is receiving complete guidance along with your blessings.

Similarly, with the great grace of Pujya Pad Goswami 108 Shri Gokulotsavji Maharajshri and Pujya Pad Goswami 108 Shri Devkinandanji Maharajshri, the Trust always continues to receive proper guidance for book publication.

In giving this Varta text a complete form and editing it, I cannot forget the name of Shri Ghanshyamdasji Mukhiya, who, by systematically editing many texts of the Trust, fulfilled his responsibility in the form

of seva. The credit for efficiently carrying out the printing work goes to the manager of Apsara Fine Art Printers, Shriman Murlidhar Maheshwari, who cooperated in printing all three volumes of the Varta promptly.

I am also grateful to all the trustees and other supporters who directly or indirectly contributed to this work.

It is natural that some errors may remain in the printing work. For this I offer my apologies, and I respectfully invite your suggestions for the next edition.

Respectful Jai Shri Krishna

Indore - Thursday, date 14.7.2005

Balakishan Gabbad - Secretary Vaishnav Mitra Mandal Public Trust

Background

Some years ago, when I went to Braj for the research of ancient texts, at that time, along with other rare and unheard very ancient Sanskrit and Braj-bhasha texts, I also came to know of the present text. Among these rare and unheard texts, especially noteworthy are: a Sanskrit commentary on "Madhurastak" written by the seventh son of Goswami Shri Dwarakeshji (1852), Goswami Shri Ghanshyamji, inscribed in the handwriting of Goswami Shri Dwarakeshji, and the second, little-known Braj-bhasha "Ras-Panchadhyayi" composed by Shri Nanddas.

I was surprised to know that the present text of the Varta was in the possession of a literature-loving Muslim named "Mahammad". This person lived in a town some distance away from Kamvan. I met him. He showed me this text with great respect. This text was in Yavani script. Therefore, the two of us, according to our understanding, read it together. Along with this text, he also showed me a handwritten copy of "Sursagar". I was very surprised. This person wanted to know many things from me about Surdas, because he was writing an essay on Surdas.

I said to him: if you agree to give me this Varta book for its proper book price, then I can give you all of my twenty years of research on Surdas. After that I will also give him one thousand rupees. But he, very courteously, asking forgiveness, said that he was unable to give it. These are the heritage of our ancestors. Our ancestors were followers of the Vaishnav religion. But for many reasons, later they had to become Muslims. Even so, for one or two generations, our ancestors, in the form of inner conduct, preserved their Vaishnav-ness. At the time when Partition took place, one of our ancestors, out of fear for the community, wrote these two texts in Yavani script and kept them with himself. At that time they used to call these texts by the name "Quran".

On hearing this, I had a great desire to find out about the original copies of these texts. I quickly asked him whether he would show me the original copies of these two texts, or give me information about where they were. Then he began to weep, saying that those copies had been burnt by our uneducated family members because of communal hatred. On hearing this, I was deeply shocked, but helplessly had to remain silent. Then I requested him that if you cannot give these copies to me, then at least you will certainly allow me to make a copy of the Varta. From a gentleman like you, it is not improper to have

such a hope. He accepted this. From then on, from time to time, I went to his place and made a copy of this text, which must have taken about two years or so. After some time after that, I again went to his house. At that time my wish was that I would take photographs of these copies and have blocks made from them. But at that time there was communal upheaval in the country. Therefore, he had left his home and gone elsewhere. On hearing this, I felt great grief.

It is a general rule that in the work which is done with a true heart, God certainly becomes helpful. In this work also I obtained help in this way. I happened, without effort, to see four more copies of this text. Among them, one was from Anyor, one from Kapadvanj, one from Kanpur, and one from Rewari village. I compared certain portions of all of these. I did not get so much opportunity to compare these copies completely with one another. Therefore I had to be satisfied with this much. In the portions which were compared, differences of language were seen in some places. The reason for this is the difference in the period of writing of those copies and the writers of different places. Differences of this kind are generally found in all texts. Through that, there is no change in the meaning. Yes, because of that, some difference does certainly arise here and there in grammar and forms of words. Even so, from the language, style, words, feeling, and doctrine, its authenticity is fully confirmed. Its detailed study will further be done by the editorial committee of the "Shuddhadvait Academy". I wish that photographs of the copies obtained should certainly be taken and they should be given in the third part. But the success of this work depends only on the wishes of the owners of those copies.

It brings sorrow to say that the disease of hiding the ancient texts of the Sampradaya is still widely spread today. In this matter, not the slightest trust is placed on anyone. The destruction of ancient texts in many ways is accepted, but to have them printed is considered blameworthy. This state of mind is not only of the Vaishnavs, but also of the present Acharya-balaks. Because of this, in many important literary repositories such as Shrinathdwara, Kota, Gokul, Ahmedabad, Junagadh, Champaseni, Mandvi, Krishnagarh, Baroda, etc., the ancient texts are lying until today in an unknown condition. If the literature available in these repositories were to be kept safe according to the arrangement of the Kankroli Saraswati Bhandar, then many texts could still be saved from destruction, and the rare literature that is the invaluable treasure of the Sampradaya could come into the light. By this, the fame of the literary splendor of the Sampradaya can reach the highest peak.

Thus. When the printing of this text was decided, I requested the highly venerable Goswami Shri Brajbhushanlalji Maharaj of Kankroli regarding its editing. Maharajshri is a good knower of Braj-bhasha, therefore it was my heartfelt wish that this text should be edited by him. Maharajshri gladly accepted this. But here, because of the very great demand from the Vaishnav public and from the helpers with funds for the immediate printing and publication of the text, it became difficult for Maharajshri to edit the press copy quickly. Since you were engaged in many important editing works such as "Govind Swami", "Parmanand Sagar", etc., you could not edit the Varta with that much speed. Then it was decided that before publishing the third part, you would continue to do the editing work of the entire material at leisure. Along with this, an editorial committee has also been formed, which will consider the various topics of the Varta. All the work of printing was left to me. The list of the important material for the editing work has been given in the "Amukh" (introductory note) of the present text. From this, the importance of the editing of the text can be understood.

Here, according to the command, I came to Baroda and had the printing work started. When such a large text is printed by only one person in just three months, it is natural that errors remain. Therefore, readers will see some errors here and there in it. For this, a necessary errata sheet has been given.

It is also necessary here to remember the scholars and gentlemen who, according to their ability, helped in various ways in the work of printing. Their names are: Prof. Govindlal Bhatt, M.A., Baroda; Shrikanthmani Shastri, Kankroli; Shri Ishwarbhai Seth, Baroda; Dr. Hiralal Mansukhram, M.B.B.S., Baroda; Jamnadas Maneklal, Dabhoi; Ratanlal Chunilal Parikh. In the end, the owner of Ashok Press, Baroda, Shri Ramanbhai, printed this book quickly and in a beautiful form, for which it is also necessary to express thanks to him.

Dwarkadas Parikh

Baroda, Kartika Krishna – 13, Vikram Samvat 2000

Introduction

In the creation of national-language Hindi literature, the Shuddhadvaita Pushtimarg Sampradaya, initiated by Shri Vallabhacharya Mahaprabhu and strengthened by Goswami Shri Vitthalesh Prabhucharan, holds a special place. In the tradition of poetic composition, where the venerable and capable poets of Ashtachhap have obtained a new, divine, and glorious eminence, there, in the tradition of prose composition also, the Vartas have maintained their indescribable and unbroken authority. Literary researchers, critics, and discerning scholars have not been able, from their own standpoint, to overlook this state of affairs, nor can they do so. In the Varta literature of the Hindi world, the Vartas of the eighty-four Vaishnavas and of the two hundred and fifty-two Vaishnavas, because of their special importance, while displaying a noble usefulness in study, research, and decision, indicate such a direction which is rising and is a profound treasure of various sciences. The credit for the collection and presentation of this inexhaustible treasure can be given to Shri Gokulnathji, while the credit for its classification and arrangement belongs to the venerable Shri Harirayji. Both of these are lofty, excellent figures of Hindi prose literature.

Although, in terms of literary publication, the printing of these Vartas had already been completed about sixty to seventy years ago from today, in that, the viewpoint of originality was given less importance and the commercial viewpoint was given special shelter. This publication of the Varta placed before the literary world a certain entanglement of harm and benefit, whose detailed discussion is out of place here. Even so, according to “akaryan mandakaranam shreyah” (it is better to do something rather than nothing), it is clear that once unpublished literature came into print through publication. Now, through it, the eagerness for factual and non-factual decisions and for the viewing of the real form can be satisfied. Regarding the authors, the time of composition, and the style of composition of these two kinds of Vartas, many individual opinions have, from time to time, exploded forth in the literary world, some of which are to be accepted or rejected, some worthy of adoption and some not. Among all these, certain broad determinations of the Kankroli group have advanced with a special seriousness. These are a means for fulfilling a particular curiosity of the Hindi literary world. In this group, the president of Vidyavibhag Kankroli, the writer of these present lines, the expert in Varta literature, Parikh Dwarkadasji, and other collaborators are included.

Through the texts of Varta literature published independently by Vidyavibhag Kankroli and by Parikhji, through separate articles and prefaces, special light has already been thrown on the present subject, and special effort is being made for that purpose. Even so, a firm decision “it is like this” still remains, which can only be made in a comprehensive way after the publication of the entire Varta literature. Until some time ago, the Vartas of the eighty-four Vaishnavas and of the two hundred and fifty-two Vaishnavas were current in their original form. The possibility of any special commentary such as Bhav Prakash (Revealing the Sentiment) upon them was, by experience, beyond consideration. If anything related to that was experienced, then it was so mixed into the original form that it could not be recognized as independent in form. When it was studied from the viewpoint of research and analysis, the present understanding took on a concrete form, which, edited by Parikh Dwarkadasji, was published in three parts under the name “Pracheen Varta Rahasya”, in sets of eight-eight Vartas.

In this direction, while bringing into dialogue the original ancient handwritten Varta, the current printed Varta, and the Varta with Bhav Prakash (Revealing the Sentiment), the first four Vartas of Ashtachhap and, along with the collection of the pads of Govindswami, the Varta of Govindswami are being published by Vidyavibhag. This is an original experiment in relation to the study of the Varta. The first part of the Varta literature, the complete Varta of the eighty-four Vaishnavas along with Bhav Prakash (Revealing the Sentiment), was edited by Dwarkadasji Parikh with the support of explanatory meanings and convenience, and through his special effort it has been published by Agrawal Press, Mathura. From this, a special new light has fallen in relation to the Vartas, curiosities have been fulfilled, and doubts have been resolved. In one sense, the greater part of the previously unpublished literature of the Vartas of the eighty-four Vaishnavas has been brought into the light.

The second part of the Varta literature, the Varta of the two hundred and fifty-two Vaishnavas, together with its expected literature, was lying in an unpublished state, and its absence was felt very keenly. Only when the outlines of these two sections of the Varta, along with their original literature, come together in front of us, can any decision be reached. (i) The oldest copy, written in Samvat 1697 in Gokul, from the time of Shri Gokulnathji, is available in Vidyavibhag. (ii) A copy of the Varta with Bhav Prakash (Revealing the Sentiment), of Samvat 1752, is with Parikh Dwarkadasji. Therefore, it was considered unavoidably necessary that this work should be completed as quickly as possible. The perseverance, diligence, and readiness of

Dwarkadasji Parikh gave concrete form to this worthy aim, which is praiseworthy and to be remembered. The present first volume, in which the initial Vartas of the eighty-four Vaishnavas are being placed before the literary world, is the sign of the filling of this gap. Further, in the form of the second and third volumes, the remaining Vartas will be published by division into sets of eighty-four and eighty-four. This has been done only because of the vastness of the work and for convenience regarding costs.

The editing of a text like the Varta, which establishes deep principles and is a mixture of historical elements, seva and shringaar, and feeling, is almost impossible without a connoisseur authority in that subject, and this can readily be seen through the Varta editions that have been circulated. Thinking this, the present text is being brought forward, edited under the supervision of the chief editor, Goswami Shri Vrajbhushanlalji Maharaj (Shu. San. Tritiya Grihadhishwar, Kankroli), by an editorial committee. In these three volumes, the original Vartas will be published together with Bhav Prakash (Revealing the Sentiment) composed by Shri Harirayji. As will be said further, in the third volume, mention will also be made of its special characteristics. In relation to the research, analysis, and publication of these two kinds of Vartas, such unique and important material has become available that, through it, the refutation of current baseless mistaken notions, the resolving of necessary curiosities, the pointing out of deep elements, and a broad overview of the original state of affairs can be done. Only after the entire Varta literature has been published will this be discussed. They are as follows: Editorial - a. Determining the author of the Varta, the time of composition, the style of composition, the form, and the editions. b. A pure and balanced review and introduction of the original copies of all the currently available Vartas. c. The mutual agreement of the various editions and the resolving of the doubts that have been raised. Historical - The introduction of persons, towns, tirthas (pilgrimage places), institutions, etc. Literary - The introduction of texts, poets, scholars, doctrines, pad-symbols, and citations; Linguistics; the form of Braj-bhasha. Religious - The form of Bhagavan, the method of seva, the system of shringaar, the introduction of festivals, and the indication of the adhi-daivic form of the Vaishnavas. Other scattered necessary statements.

Because all the material could not be brought together, in the present publication it has not been possible to follow fully the specified editorial method, and because of this, some confusions may appear. But the correction, resolution, and removal of all of these can only be given in the appendix section of the third volume. In relation to the

publication of the text, a table is being given below, while remembering with gratitude those broad-minded noble persons who have given help in the form of financial support or convenience: Pa. Bh. Seth Shri Sakarlal Balabhai, Ahmedabad, Pa. Bh. Seth Shri Ratilal Nathalal, Ahmedabad, Pa. Bh. Seth Shri Todarmal Chimanlal, Baroda. With the grace-bestowing inspiration of compassionate Shri Dwarkesh Prabhu, this series of Varta literature, as it is, will be completed and will appear before the literary world. With this good hope, and with a grateful remembrance of the kindness of all collaborators in every way, the present statement is now being concluded.

Annakutotsava, Vikram Samvat 2000

Vidheya - Po. Kanthmani Shastri

Editor - Vidyavibhag Kankroli

Note: In accordance with the command of Pu.Pa. Vru. Shu. Peethadheesh Goswami Shri 108 Shri Vrajeshkumarji Maharajshri, I am experiencing joy in publishing the “Background” and "Introduction" sections in this new edition of Varta Part One, so that present-day readers may also gain a sense of the situation of that time. I am heartily obliged to Go. Va. Pa. Bh. Shri Dwarkadasji Parikh and Po. Shrikantmaniji.

Editor Ghanshyamdas Mukhiya

Sentiment

The eighty-four Vaishnavas are limb-forms of Shri Acharyaji Mahaprabhu, who is the chief of the nirguna side. Their sentiments have been described in the stories of the eighty-four Vaishnavas. Their three dharma-forms are: the eighty-four Vaishnavas rajasi, the eighty-four Vaishnavas tamasi, and the eighty-four Vaishnavas sattviki. When these three groups are combined, they are known as the two-hundred-fifty-two, who are related as limbs of Shri Gusainji. These limb-forms of Shri Gusainji are extraordinary forms full of all powers.

So, once, Shri Gusainji, in great joy, was speaking with Shri Rukmini Bahuji, saying: “All these Vaishnavas are mine, and all are forms of my limbs.” Then Shri Rukmini Bahuji made a request to Shri Gusainji, saying: “Which limb is uncle HariVanshji of yours?” Then Shri Gusainji said to Shri Rukmini Bahuji: “This uncle HariVanshji is the form of the dark pupil of my eyes.”

After that, one day uncle HariVanshji stumbled. He became sad. At that moment, the eyes of Shri Gusainji also began to hurt. Then Shri Rukmini Bahuji requested Shri Gusainji, saying: “Why are your eyes hurting?” Then Shri Gusainji gave the command: “Since uncle HariVanshji has stumbled and is sad, therefore my eyes are hurting.” Later, when uncle HariVanshji returned, then Shri Gusainji’s eyes also became well again.

In this way, Shri Gusainji showed to Shri Rukmini Bahuji the divine form of the Vaishnavas who belonged to Bhagvan. Therefore, one should always remain fearful of committing an offense to Vaishnavas. Why? Because there is no difference at all between Shri Thakurji and the devotees of Bhagvan. Therefore, in the Pushti-flow-tradition scripture, Shri Acharyaji Mahaprabhu has written the form of those belonging to Bhagvan. That verse is as follows.

✿✿✿

तस्माज्जीवाः पिुष्टमाग भन्ना एव न संशयः। भगवदूपसेवाथ तत्सिृष्टनान्यथा भवेत ्॥

स्वरूपेणावतारेण लंगेन च गुणेन च। तारतम्यं न स्वरूपे देहे वा तित्क्रयासु वा॥

Therefore, the jivas in Pushtimarg are indeed distinct, without any doubt. Their creation

is for the purpose of serving the form of Bhagavan, and not for any

other reason.

By their inherent nature, by their incarnations, by their characteristics, and by their

qualities, There is no superiority or inferiority in their essence, or in their body, or in

their actions.

✿✿✿

So Pushtimargi jivas are different from the life of this world. There is no doubt in this. They are forms of Bhagvan. They have appeared only for the sake of revealing the Pushti dharma in the world, which exists for doing the seva of Bhagvan. In the form of Bhagvan, and in the avatara of Bhagvan, there are qualities like Bhagvan, actions like Bhagvan, and in the same way, in those who belong to Bhagvan, there are such characteristics. Therefore, there is no difference at all between Bhagvan and those who belong to Bhagvan. So Shri Gusainji himself is the complete Purushottam. Therefore, these ones who belong to Bhagvan should also be known as forms of his limbs.

In this way, Shri Gusainji directly showed the form of the Vaishnavas to Shri Rukmini Bahuji, so that faith in the Vaishnav's ahead would become firm. Therefore, even if various kinds of actions of the divine Vaishnavas are seen, one must not at all think in any other way.

Now, in the stories of the two-hundred-fifty-two Vaishnavas, who are sevaks of Shri Gusainji, the deep intention has been spoken by Shri Gokulnathji. There, Shri Harirayji reveals their inner feeling, for making them known to the Pushtimarg Vaishnavas.

Varta 1 - Nagji Bhatt

Now the first sevak of Shri Gusainji is Nagji Bhatt, whom Shri Gusainji himself calls Nagia. The feeling of his story is being told.

Bhav Prakash (Revealing the Sentiment): So Shri Gusainji calls Nagji Bhatt “Nagia”. This is because “Nagia” means “Nag” (serpent). Just as Vishnu lies down in rest on the heart of Shesh Nag, in the same way, Shri Gusainji always, at all times, resides in the heart of Nagji Bhatt. Here a doubt arises, that Shri Gusainji himself is affectionate to his devotees. So he dwells in the hearts of all devotees. Then why does he call only Nagji Bhatt “Nag”? To this it is said that Shri Acharyaji Mahaprabhuji has composed the first verse of the mangalacharan in the Subodhini of the Tenth Canto. That verse is.

✿✿✿

"नमा म हृदये शेषे लीलाभीरिाब्धशा यनम ् । लक्ष्मीसहम्रलीला भः सेव्यमानं कला न धम ्॥।

I bow to the One who, within the heart, rests on Shesha in the ocean filled with divine

pastimes. The treasure-house of all arts, who is served by Lakshmi along with countless

pastimes.

✿✿✿

In this, Shri Acharyaji Mahaprabhuji says: He who is served through the playful acts of thousands of Lakshmis, and who is the treasure of all arts, that Shri Purushottam, in the form of lila, is seated on the Shesh, which is my heart-ocean. In this way, Shri Gusainji is the complete Purushottam, so with all his lilas he always abides in the heart of Nagji Bhatt. Because of this feeling, Shri Gusainji calls Nagji Bhatt “Nagia”.

A second meaning is this, that Nag (serpent) is of tamas nature. In the same way, Nagji Bhatt is also a tamas devotee. A tamas devotee has a very strong attachment to the manifest form of Shri Thakurji. In the same way, Nagji Bhatt has great love for the manifest form of Shri Gusainji. How is this known?

Once, Nagji Bhatt was serving Shri Govardhandhar. Even then, Nagji Bhatt had a desire to obtain the darshan of the manifest form of Shri Gusainji. Therefore, Nagji Bhatt wrote and sent an indirect verse (alok) to Shri Gusainji. That verse is.

✿✿✿

"सर स कुशशयमप्यास्वा दतुमागच्छतोऽ लनो माग । य द कनक कमलपाने नासीत्तोषः कमन्येन।"

On the path of the bee that was coming to taste even the kusha-bed (a simple grass-bed)

in the lake, If there was no satisfaction in drinking from the golden lotus, then what

value is there in anything else?

✿✿✿

In this verse, Nagji Bhatt has called Shri Gusainji “the water-lotus”, and has called Shri Govardhandhar “the golden lotus”. From this know that Nagji Bhatt has greater love for the manifest form of Shri Gusainji.

And the form of Nagji Bhatt is extraordinary. He is the manifestation of Padmavati. She has appeared from Lalitaji. So he is the form of her tamas feeling. Lalita, in the form of Padmavati, always remains eager in the seva of Shri Chandravali. From this, know that the manifestation of Lalitaji is from Shri Chandravali. Therefore, Lalita is an obedient sakhi of both Shri Swaminiji and Shri Chandravali. She always remains eager in the seva of both. Why? Because these two are the chief Swaminis. Shri Swaminiji is the form of alamban-bhav, and Shri Chandravali is the form of uddipan-bhav.

So in this way, both Swaminis are seated on both sides of Thakur. Therefore, where there are two Swaminis, this feeling should be understood. Shri Swaminiji always sits on the left side of Shri Thakurji, and Shri Chandravali always sits on the right side of Shri Thakurji. From this, these two are the chief Swaminis. There is no difference between them.

So Padmavati is the inner sakhi of Shri Chandravali. There, in the lila, she makes Shri Chandravali accept beautiful articles (for seva and adornment). In the same way, here Nagji Bhatt always remains eager to make Shri Gusainji accept excellent articles. This matter is famous in the prasang of the mangoes, and also in the prasang of the cloths.

In this way, Nagji Bhatt always remains absorbed in the form of Shri Gusainji. Therefore, the seva of Shri Thakurji was not established for him. For him, Shri Gusainji is the complete Purushottam. This is a higher view of the mental path. He is qualified for manasi seva. He always remains absorbed in the taste of the lila-rasa.

This Nagji Bhatt appeared in Godhra, in the home of a Sathodara Brahmin. They were four brothers. Among them, Nagji is the youngest. He studied a lot. Later, when his father died, these four brothers separated from each other. The father was the desaai (chief) of the village. So he had a lot of wealth. Those four brothers divided and took that wealth.

After that, Nagji was married. By fate, he got a daivia (devine) wife. After some time, a daughter was born to Nagji Bhatt. A little while after that, a disease spread in the village. The three brothers of Nagji Bhatt died. Later, there was a disturbance in the kingdom, so all the wealth of Nagji Bhatt also went away. Then Nagji Bhatt was very sad.

In that village, the sevak of Shri Acharyaji, Rana Vyas, used to live. So Nagji Bhatt came to Rana Vyas and told him all his sorrow. He began to lament greatly. Then Rana Vyas said: “In Adel, Shri Acharyaji is seated. Go to his refuge. He is Ishvar. By taking his refuge you will obtain much happiness. In this world and in the other world, you will obtain happiness. I also have been a sevak of Shri Acharyaji.” Hearing this, Nagji Bhatt went from Godhra to Adel. In a few days, he reached Adel.

Prasang 1 - Nagji Bhatt and the Divine Wealth

So that Nagji Bhatt first came to Shri Acharyaji to receive naam. Then Shri Acharyaji gave this command to Nagji Bhatt: “Nagji! Go to the boy and receive naam from him.”

Bhav Prakash (Revealing the Sentiment): Why is this said? Because he is related as a limb to Shri Gusainji. So he will have greater love in Shri Gusainji. Therefore, Shri Acharyaji commanded: “Go to the boy and receive naam.”

And there is another intention also, that now Shri Acharyaji must accept sannyas, and through his lineage make the path continue further. Because of this, Shri Thakurji has given the command to marry. Thinking this, Shri Acharyaji sent Nagji Bhatt to Shri Gusainji.

Here a doubt arises, that the elder son of Shri Acharyaji is Shri

Gopinathji. Then why did he not send Nagji Bhatt to him? To this it is said that Shri Gopinathji is the avatara of Maryada Baladevji. So his inclination is also very much towards performing sadhana. And later, the teaching of Pushtimarg will be done by Shri Gusainji. So he himself is the one who will expand Pushtimarg. Therefore, Shri Acharyaji has entrusted the jivas of Pushtimarg to Shri Gusainji. In the doctrine of Pushtimarg, the main recipient is Nagji Bhatt. Therefore, Shri Acharyaji sent Nagji Bhatt to Shri Gusainji.

Thus, Nagji Bhatt became the first sevak of Shri Gusainji. Just as Damodardas Harsani is the first sevak of Shri Acharyaji Mahaprabhu, in the same way, Nagji Bhatt is the first sevak of Shri Gusainji. So, when Nagji Bhatt came to Shri Gusainji, he made a request. Then Shri Gusainji, out of grace, told Nagji the naam. After that, he made him perform brahmasambandh. In this way, Nagji Bhatt became such a grace-filled, divine one belonging to Bhagvan, of Shri Gusainji.

After that, Nagji stayed a few days with Shri Gusainji and then went back to his home. Some days later, the marriage of Nagji's daughter was arranged. The Vaishnavas of Khambhayat heard of this. Those Vaishnavas were sevaks of Shri Gusainji. They gathered some money among themselves, had a hundi written, put it in a letter, and sent a messenger with it from Khambhayat to Godhra, to Nagji.

In that letter, the Vaishnavas wrote to Nagji that: "This money has been sent for your daughter's marriage. So you should perform the marriage nicely." That messenger came to Godhra with the letter to Nagji's house. The messenger gave that letter to Nagji. Reading the letter, Nagji thought in his mind: "It is not proper to spend this Vaishnavas' money on marriage. This is not my dharma. I will give my daughter to some poor Brahmin. And this money belongs to Shri Gusainji. It is good if it reaches Shri Gusainji."

Bhav Prakash (Revealing the Sentiment): The reason is that Nagji is a householder. How can he take someone else's money? And the money of Vaishnavas belongs to Prabhu. How can Nagji spend it in worldly work?

Then he wrote the acknowledgment of the hundi's arrival to the messenger, and then sent him back to Khambhayat. And Nagji bought that sealed hundi from the shop of a sarraf and brought it home. Then he took a hollow bamboo staff and filled all the seals (coins) inside it. And Nagji himself, putting on the dress of a kapadi (a simple cloth-wearer), took that staff in his hand and went from Godhra to Shri Gokul, to have the darshan of Shri Gusainji.

At that time, Shri Gusainji knew that Nagji was coming from his home to have my darshan. On the way, in one village, there lived an old Vaishnav woman. She was a sevakini of Shri Gusainji. To her, Shri Gusainji told in a dream: “My exclusive sevak, Nagji Bhatt, is coming in the form of a kapadi. Keep him at your house as a guest for three days. And make him accept sakhdi mahaprasad.”

That same night, Shri Gusainji said in a dream to Nagji that: “Tomorrow, in such-and-such village, at the house of such-and-such woman, you should stay for three days, and accept sakhdi mahaprasad.” So, that old woman rose early, did seva, cooked, and offered bhog to Shri Thakurji. When the time came, she offered, then removed the bhog in the proper way, covered the mahaprasad, and herself came outside and stood waiting.

Later, around midday, Nagji Bhatt came near the village and stood on the road. Nagji was worried in his mind: “Without being called, without knowing, whose house should I go to?” And that woman, standing on the road, was also thinking: “Why has that Vaishnav not come yet even today?” In this way, both became anxious.

Meanwhile, that old woman saw Nagji coming from afar. Filled with devotional feeling and love, that old woman came in front of Nagji Bhatt. With much affection, she made Shri Krishna remembrance arise in the heart of Nagji. Then she told Nagji all the news of the night: “This is the command of Shri Gusainji. So, please be kind and come to my house.” In this way, with great respect, she invited him and took Nagji to her house.

Then Nagji thought in his mind: “This is the very woman to whom Shri Gusainji has given the command that I should accept prasada. But how can I accept the sakhdi from her hands?”

Bhav Prakash (Revealing the Sentiment): The reason is that he is a Gaud Brahmin. So the customs of his caste came to his mind. But in the lila, this old woman is the sakhi Kanduki, of the group of Shri Yamunaji. Her nature is very simple. Therefore, she is very dear to Shri Chandravali. But until now, Nagji does not know the true form of this old woman. He does not yet know the feelings of her heart. Therefore, he doubted.

Then, at that very moment, the old woman said to Nagji Bhatt: “Get up and bathe.” Then Nagji said to that old woman: “I will not accept sakhdi mahaprasad.” Then the old woman said: “Take whatever you wish. But at least go quickly and bathe.” Then Nagji bathed, came

back, and sat down.

Then that old woman placed in front of Nagji the mahaprasad of Balbhog, without sakhdi, and also milk (and its preparations). That mahaprasad, Nagji accepted. Then Nagji said: “Now I will go.” Then the old woman said: “The command is for three days.” So Nagji stayed there for three days and accepted the mahaprasad without sakhdi. After that, Nagji took leave of that woman and went on to Shri Gokul for the darshan of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): Here a doubt arises, why was the command given for three days? It is said that until now, Nagji Bhatt has not properly understood the true form of a Vaishnav. So, by staying with that old woman, it was to reveal to Nagji the unfathomable feeling of a Vaishnav’s heart. Therefore, Shri Gusainji commanded Nagji Bhatt to stay for three days at that old woman’s house.

And the reason for telling him to accept sakhdi mahaprasad is this, that sakhdi is the form of complete love. Whoever has complete love for a Vaishnav, that person makes the Vaishnav accept sakhdi mahaprasad. That old woman has complete love for Vaishnavas. Through her, this offering is to be given by Nagji to Shri Gusainji himself. Therefore, he was told to accept sakhdi mahaprasad. And if mahaprasad is accepted for three days, then that becomes fixed (firm). This is also an intention.

And there is a second reason, that because of the feeling of that old woman, Shri Gusainji told Nagji Bhatt to accept sakhdi mahaprasad there for three days. In that, Shri Gusainji himself nourished the feeling of that old woman. But until now, Nagji did not understand this. Therefore, for all three days he took mahaprasad without sakhdi.

On the day when Nagji was about to reach Shri Gokul, about four gharis earlier, while bathing, Shri Gusainji said to all the Vaishnavas: “My Nag must arrive today.” Then, having bathed, he put on dhoti and upper cloth, and sat on the seat of apras, holding conch and discus.

At that very time, Nagji Bhatt arrived and did dandvat to Shri Gusainji. Then Shri Gusainji asked: “Nagia! When did you come?” Then Nagji made a request to Shri Gusainji: “Raj! Just now I arrived.” Then again, Shri Gusainji asked Nagji: “Nagia! On the way, in which Vaishnavs’ houses did you stay, and where did you accept prasada?” Then Nagji said: “Maharaj! I stayed for three days in the house of

such-and-such old woman, and I accepted mahaprasad without sakhdi." On hearing this, Shri Gusainji said: "Why did you not accept sakhdi mahaprasad in the house of my very intimate sevakini?" Saying this, Shri Gusainji turned his back and sat.

Bhav Prakash (Revealing the Sentiment): From this, know that to give him the gift of firm feeling, he had given you the command to accept sakhdi mahaprasad for three days in that old woman's house. Yet you doubted her. And that old woman herself has not yet accepted sakhdi mahaprasad. This also became an offense. Therefore, Shri Gusainji himself became displeased, and turned his back and sat.

Then, immediately, Nagji Bhatt placed that staff of seals in the storeroom and went himself to the house of that old woman. That old woman had placed mahaprasad without sakhdi. Then Nagji said: "I have come to accept sakhdi mahaprasad, so please place the sakhdi." Then that old woman became very happy and placed sakhdi mahaprasad. For three days, Nagji accepted sakhdi mahaprasad, then took leave of that old woman and again went to Shri Gokul.

In a few days he arrived and did dandvat to Shri Gusainji. Then Shri Gusainji asked Nagji: "I have not seen you these many days in between, so where had you gone?" Then Nagji made a request: "Maharaj! I had gone to that old woman's house to accept sakhdi mahaprasad. For three days I accepted sakhdi mahaprasad and am just now returning." Hearing the words of Nagji, Shri Gusainji became very pleased.

Bhav Prakash (Revealing the Sentiment): The reason is that now Nagji has understood the true form of a Vaishnav. Therefore, Shri Gusainji himself became pleased.

After that, Nagji stayed three months with Shri Gusainji. And he thought in his mind: "When the date fixed for my daughter's marriage has passed, then I will go. If I go now, then I will have to do my daughter's marriage." Thinking this, he stayed.

Bhav Prakash (Revealing the Sentiment): From this, know that Nagji has attachment to Prabhu. For those who are attached, there is disinterest in the home. So Shri Acharyaji Mahaprabhuji has written in the Bhaktivarddhini Granth. That verse is.

✿✿✿

'स्नेहादाग वनाशः स्यादास्क्तया स्याद् गहारु चः।"

From affection, the destruction of sin may occur, From attachment, there may arise a

taste for sin.

✿✿✿

From this, Nagji Bhatt did not go home. If he had gone, then he would have had to perform worldly duties. Later, after some days, the storekeeper picked up that staff. He felt it was very heavy. He took the staff to Shri Gusainji and made a request: “Maharaj! This staff is very heavy.” Then Shri Gusainji commanded: “Split this staff into two pieces.” The storekeeper split the staff. Seals (coins) came out. Then Shri Gusainji gave this command: “This is the work of my Nag.” In this way, Nagji Bhatt was such a grace-filled divine one belonging to Bhagvan of Shri Gusainji.

And Nagji Bhatt was the desaai of Godhra. The day of his daughter’s marriage came very near. Then his wife said: “I have no money at all. So with just one bangle, some betel-leaf plate, red powder, and turmeric, I will perform my daughter’s marriage.”

Bhav Prakash (Revealing the Sentiment): The wife of Bhatt also later went to Adel and became a sevakini of Shri Gusainji. Therefore, in her the dharma of Bhagvan is firm. She did not abandon patience in sorrow, and she did not even have concern for worldly shame.

And in the lila, the wife of Bhatt is the sakhi Kanduki, of the group of Shri Yamunaji. She has much closeness with Padmavati. Therefore, here also the relationship of Nagji Bhatt is firm. Thus both have one-rasa feeling. Therefore, the wife of Bhatt, understanding the intention of Nagji, decided in this way about her daughter’s marriage.

When the Vaishnavas heard of this matter, all the Vaishnavas went together to the ruler of the village and told him everything: “Nagji Bhatt is not at home. His wife is performing the marriage of her daughter with only one bangle, turmeric, red powder, and betel-leaf plate.” Hearing this, the ruler of the village said: “How can the marriage of Nagji Bhatt’s daughter be done like this?”

Then the ruler of the village had all the needed items of marriage prepared and sent them to the house of Nagji through his wife. Then the wife of Nagji performed her daughter’s marriage well, into a good householder’s home. Much money was spent on the marriage. The sending of gifts, the clothing, and the Brahmins’ feast were all done very properly.

Some days later, taking leave from Shri Gusainji, Nagji Bhatt came home. Then his wife told Nagji the whole account of how the daughter's marriage took place. Hearing this, Nagji said: "It was the wish of Bhagvan. Whatever happened is good. Worldly money was used in worldly matter. The Vaishnavas' money was divine, beyond the world. How could I spend that on my daughter's marriage?"

Later, hearing all this news, the Vaishnavas of Khambhayat began to praise Nagji. In this way, Nagji Bhatt was such a grace-filled divine one belonging to Bhagvan of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In this story, the principle becomes clear that the divine wealth of a Vaishnav must never be spent in worldly affairs. If it is spent, then one becomes outward-turned. Here a doubt arises that how can a householder manage the work of marriage and other ceremonies without spending money?

To this it is said that, in marriage and other ceremonies, considering the relation of seva, whatever expense is necessary should be done by making a request to Prabhu. It should not be done for prestige. If sometimes, for the sake of worldly maintenance, an expense has to be made, even then it should be done with the understanding that the mind does not become disturbed away from seva. And even that should be done while asking and hoping from Prabhu.

Another point has also been shown, that when a devotee becomes exclusive and does seva of Prabhu, then all his works are done by Shri Thakurji himself. So, in the ninth chapter of the Bhagavad Gita, there are the words of Shri Thakurji. That verse is,

✿✿✿

'अनन्याश्चन्तयन्तो मां ये जनाः पयुपासते । तेषा नत्या भयुक्तानां योगक्षेमं वहाम्यहम ्।

Those people who worship Me while thinking of Me alone, without any other (thought), For them, who are ever steadfast, I carry (for them) the union (of what they lack) and the

protection (of what they have).

✿✿✿

Therefore, the Vaishnav should exclusively fix the mind in the seva of Bhagvan. This is the best option.

Here is your complete, uninterrupted, verbatim translation exactly as

instructed.

Prasang 2 – Nagji Brings the Cloth

And Nagji Bhatt was the Desai of Godhra. So the officer called Nagji and said, “You go to Rajnagar. Go to the Desadhipati and bring back the increased grant for my estate.” Then the officer gave two hundred rupees and said, “Give these to the staff when required.” Then Nagji took the two hundred rupees, took one man with him, and went from Godhra. They came to Rajnagar, wore good clothes, sat on a horse, and went out into the market of Rajnagar. When they came near Tirpolia, a very costly cloth came up for sale. Seeing it, Nagji thought, “This cloth is very beautiful. If I reach ShriGusainji with it, it will be good.” Then Nagji asked the price of that cloth. The cloth seller demanded two hundred rupees. Then Nagji gave him two hundred rupees and took that cloth. After that he returned to his camp.

Bhav Prakash (Revealing the Sentiment): Here this principle is shown, that the Lord is the enjoyer of the best things. Therefore, wherever you see some excellent object, you should buy it and offer it to the Lord. And if perhaps it is not within your capacity to buy that object, then perform it mentally. In that mental offering, offer it to Shri Prabhuji. Just as Kumbhandasji offered the abaan cloth mentally, this is the quality of a true sevak.

After that, placing that cloth in a bamboo bag and himself taking on the form of a vairagi, he kept the sevak in the camp and said to him, “Wherever I go until I return, you must not come out—stay inside the house.” Saying this, Nagji left Rajnagar and went toward Shri Gokul. He travelled day and night. In a few days he reached Shri Gokul. At that moment, first ShriGusainji said to the Vaishnavas, “Today my Nag should come.” So said ShriGusainji with his own mouth.

At that very moment, Nagji arrived and performed dandvat to ShriGusainji. Then ShriGusainji asked, “Nagiya! How have you come?” Then Nagji humbly said, “Maharaj! It has been many days since I had your darshan, so I have come for darshan.” Then ShriGusainji ordered, “Go bathe, take a jhari, and go inside to take Mahaprasad.” So Nagji bathed, took the jhari, and went inside, carrying the cloth. At that time this desire arose in Nagji’s mind: “If Mataji Shri Rukmini Bahuji wears this cloth and comes before ShriGusainji, then I will have darshan of the Jugal Swaroop, and at that very moment I will leave for Rajnagar.” With this desire in mind, he went inside to take Mahaprasad. Then Shri Rukmini Bahuji took the plate of Mahaprasad in her divine hand and came to give it to

Nagji.

Then Nagji did dandvat and humbly said, “Maharaj! Please wear this cloth and come before Prabhu. Then I will receive darshan.” Then Shri Rukmini Bahuji said to Nagji, “If I wear this cloth, Prabhu will be displeased with me. Why have you worn such an extremely beautiful cloth?”

Bhav Prakash (Revealing the Sentiment): The meaning is that such an excellent cloth is fit only for Shri Swaminiji. Without first offering it to Shri Swaminiji, how could it be worn?

Then understanding Mataji’s firmness, Nagji made Shri Rukmini Bahuji swear by ShriGusainji and, after much humble request, said, “This cloth must indeed be worn.” Because of Nagji’s insistence, the cloth was entrusted to the maidservant.

Bhav Prakash (Revealing the Sentiment): Because this is the proper maryada: whatever belongs to Thakurji, even if it is in one’s own possession, is still for His use. And this cloth was meant to be worn, so Shri Rukmini Bahuji entrusted it to the maidservant.

Then the maidservant took up the cloth and kept it nearby. Afterwards, Nagji sat to take Mahaprasad. Taking Mahaprasad, he came and sat near ShriGusainji. Then ShriGusainji asked Nagji, “How did your coming happen?” Nagji said humbly, “Maharaj! It has been many days since I had your darshan, so by your grace I have obtained it. Now I will go tonight. When you go to lie down, then I will depart.” Afterward, ShriGusainji dismissed all the Vaishnavas and went to the bed to lie down.

Then Nagji went to Shri Rukmini Bahuji and humbly requested, “Maharaj! Please accept that cloth.” Because of Nagji’s insistence, Shri Rukmini Bahuji wore that cloth. After that, Shri Rukmini Bahuji went before ShriGusainji. Then ShriGusainji gave darshan of the Jugal Swaroop to Nagji. Seeing this darshan, Nagji performed dandvat to Prabhu and from that very place departed for Rajnagar.

Afterward, ShriGusainji asked Shri Rukmini Bahuji, “Who has brought this cloth?” Then Shri Rukmini Bahuji said before ShriGusainji, “This cloth has been brought by Nagji.” Then ShriGusainji said to Shri Rukmini Bahuji, “This cloth was worthy of Swaminiji. Why have you worn such a beautiful cloth?” Then Shri Rukmini Bahuji, frightened, said to ShriGusainji, “I would not have worn this cloth. But Nagji made me take your oath. So I have worn this cloth.” Hearing this,

ShriGusainji became pleased and remained silent. Afterward, from his own mouth, he said these words: “My Nagji is indeed like this. But now he will not stay. He must have seen darshan and left.”

So at midnight, Nagji performed dandvat at ShriGusainji’s door and left from there. In a few days he reached Rajnagar. Then he met the Desadhipati and had the grant of the Godhra officer increased, and returned to Godhra. Thus, without spending any money, he brought back the increased grant. Then he gave that grant document to the Godhra officer. The officer became extremely pleased with Nagji. Then he gave Nagji a fine ceremonial gift. Wearing that gift, Nagji returned to his home. That Nagji was such a grace-filled Bhagvadiya of ShriGusainji.

Prasang 3 – Mango Offering at Dwarka and ShriNathji

Once, ShriGusainji went to Dwarka. There he took the darshan of Shri Ranchhorji, and after taking leave, he came outside Dwarka. There was a temple of Shri Ramji and Shri Lakshmanji; at that place he stood. In the meantime, Nagji came there bringing mangoes. In one basket he placed two hundred mangoes before ShriGusainji, offered them, and did dandvat. Then, seeing that the mangoes were very beautiful, ShriGusainji ordered, “Go and offer these mangoes to Shri Ranchhorji. And you have not yet taken the darshan of Shri Ranchhorji, so go and do so. Also, have your head shaved, bathe in the Gomti, and then come back to me.”

Then Nagji made this humble request to ShriGusainji, “Raj! What work do I have in Dwarka? For me, just having your darshan has fulfilled all my desires.” Hearing this, ShriGusainji again said to Nagji, “Do not do this. You go, give the mangoes there at Shri Ranchhorji’s place, take darshan, and come back. Until you come after taking darshan, I will sit here for your sake. When you come, then we will leave from here.” Hearing this and accepting ShriGusainji’s command, Nagji went for Shri Ranchhorji’s darshan. There, after taking darshan of Shri Ranchhorji, Nagji offered the mangoes, got himself shaved, bathed in the Gomti, and went to take leave from Shri Ranchhorji.

When Nagji came into the temple and looked, he saw that ShriGusainji was feeding betel leaf to Shri Ranchhorji, and Shri Ranchhorji was feeding to ShriGusainji. Seeing this darshan, Nagji became very pleased in his heart. Then, taking leave from Shri Ranchhorji, he departed. Then, going into Shri Ram–Lakshmanji’s

temple, Nagji did dandvat to ShriGusainji and made this request, “Maharaj! By your command I went for Shri Ranchhorji’s darshan. There I obtained all happiness. At that place I had darshan of Shri Ranchhorji, and I also had your darshan. So I received great joy.”

Then ShriGusainji, becoming pleased, spoke these words from his holy mouth, “This Shri Ranchhorji is accepted by Shri Acharyaji Mahaprabhu. Therefore, I have a connection with this place.”

Bhav Prakash (Revealing the Sentiment): The intention here is that when a Vaishnav goes to a pilgrimage place and such, he should go considering the connection with Shri Acharyaji, not because of its greatness (mahatmya). If one goes because of the mahatmya, then it becomes taking another refuge. Shri Acharyaji performed circumambulation of the earth three times and thus sanctified all the pilgrimage places. Therefore a Vaishnav should perform pilgrimages and so on considering the connection with Shri Acharyaji. From this feeling, ShriGusainji ordered Nagji to get shaved and bathe in the Gomti. And since Shri Ranchhorji is accepted by Shri Acharyaji, one must certainly go there. From this very feeling, ShriGusainji himself repeatedly went to Dwarka, considering the connection with Shri Acharyaji.

After that, taking Nagji along with him, ShriGusainji left that place. There is a village named “Gagasadi”; coming there, they made camp. Then ShriGusainji himself bathed and went into the kitchen. After that, Nagji went into a thuwar (acacia) forest. In that forest, the mangoes had first been hidden. From there, bringing four mangoes, Nagji set them before ShriGusainji. Then ShriGusainji said to Nagji, “How can I take these mangoes? Why did you not bring all the mangoes there to Shri Ranchhorji? Why did you hide something from me?”

Then Nagji made this humble request to ShriGusainji, “Maharaj! We are sold into your hands. It is you who showed us Shri Ranchhorji. Therefore we know Shri Ranchhorji through you. And leaving everything else, we have taken hold of your feet. Therefore, please be gracious and accept these mangoes.” Hearing this request from Nagji, ShriGusainji became very pleased. Then taking the mangoes into his divine hands, he looked at them. The mangoes were very beautiful. Then ShriGusainji said to Nagji, “How can I take these mangoes? This offering is worthy of ShriNathji. When it reaches ShriNathji’s door and ShriNathji accepts it, then I will take them.”

Bhav Prakash (Revealing the Sentiment): The meaning is, how can an

excellent thing be taken without first having it accepted by the Beloved? This is the custom of the Path. Therefore, without having ShriNathji accept it, ShriGusainji himself will not take it at all. In this, the form of loving affection is shown.

Hearing this, immediately Nagji took a pack animal, placed two hundred mangoes on one side and two hundred on the other side, and left from there for Shriiidwar. He travelled day and night. On the fourth day, he came to Shrijidwar and gave two hundred mangoes to Ramdas, the chief inner sevak. And Nagji said, “Please quickly write the receipt.” Then Ramdas said, “You have just arrived, so stay a few days.” Then Nagji said, “I must certainly go now. Therefore please write the receipt at this very moment.” Then Ramdasji wrote the receipt for the two hundred mangoes.

Then Nagji thought, “Now in Gokul I must also give to Shri Navanitpriyaji; otherwise, ShriGusainji might again send me.” Thinking this, Nagji came to Shri Gokul, set two hundred mangoes before Shri Giridharji, did dandvat, and made this request, “Maharaj! Please write the receipt immediately.” Then Shri Giridharji said, “Nagji! Stay here for a few days. You have just arrived and are already going—what is the reason for that?” Then Nagji said, “I must certainly go to ShriGusainji. Therefore, please be gracious and quickly write the receipt now.” Then Shri Giridharji wrote the receipt for the two hundred mangoes.

Then Nagji did dandvat to Shri Giridharji and from there left in haste. Travelling day and night, on the third day he came to ShriGusainji. On one pack animal he brought seven hundred mangoes loaded. Those mangoes he kept hidden from ShriGusainji. When ShriGusainji had bathed and came to do the cooking, then Nagji acted as the announcer. So Nagji brought two hundred mangoes, very beautifully arranged. From some of them, juice was taken out and four bowls of mango juice were made. And one hundred mangoes were arranged and brought before ShriGusainji.

Then, seeing the mangoes, ShriGusainji said, “Nagji! I had already told you before, these mangoes are worthy of ShriNathji and Shri Navanitpriyaji. How can I take them first?” Hearing this, Nagji placed both letters—the one of Shri Giridharji and the one of Ramdas—into ShriGusainji’s divine hands. Reading those two letters, ShriGusainji became very pleased and said to Nagji, “Where ShriNathji has eaten and Shri Navanitpriyaji has eaten, there I have also eaten. Why did you not give all the mangoes there itself? Why have you brought them to me?”

Bhav Prakash (Revealing the Sentiment): The meaning of these words is that when ShriGusainji goes abroad, he takes leave from Shri Navanitpriyaji and ShriNathji. From that day, ShriGusainji himself experiences separation. In separation, all enjoyment of tastes is renounced; he only eats food for the maintenance of the body. Therefore he spoke thus.

Hearing this, doing dandvat to ShriGusainji, Nagji made this request, “Maharaj! It is you who have shown us ShriNathji, and it is you who have shown us Shri Navanitpriyaji. Therefore, you are everything to us. When you eat, then we have happiness. So please, by your grace, accept these mangoes. We are only sevaks of your lotus feet.”

Bhav Prakash (Revealing the Sentiment): Here the master–sevak feeling is clearly shown. Because if Nagji were to call himself a sevak of Shri Thakurji directly, he would become equal to ShriGusainji. Therefore he said, “We are only sevaks of your lotus feet.” Thus, only when you eat do we receive happiness. In this way, the sevak-bhav is shown. Hearing this request of Nagji, ShriGusainji took the bowls of mango juice and the mangoes into the kitchen. There he offered bhog. Later, when the time came, the bhog was removed. After the offering, he ate some mangoes.

Bhav Prakash (Revealing the Sentiment): The meaning is that ShriGusainji fulfills the wishes of devotees. Therefore, in accordance with Nagji’s heart’s desire, he ate the mangoes.

Prasang 4 – The Lotus Verse and Longing for Darshan

Once, Nagji was coming from Godhra to have ShriGusainji’s darshan at Aadel. On the way, he came to Shriiidwar. He took darshan of ShriNathji and remembered Bhagvan along with Ramdasji and the other sevaks and attendants. Then Ramdasji Bhitariyaji said to Nagji, “Here, all the inner sevaks are getting fever, so there is difficulty in doing seva. Therefore you stay a few days and do the seva of Shri Govardhannathji.” Then Nagji took a bath and stayed in the seva of ShriNathji. From Shrijidwar, Nagji wrote a humble letter to ShriGusainji. In it he wrote one shlok and sent that letter to ShriGusainji. That shlok was.

✿✿✿

सर स-कुशेशयमप्यास्वा दतुमागच्छतोऽ लनो माग । य द कनक- कमलपाने नासीत्तोषः कमन्येन ॥।

To drink the water from the lake where the kusa grass rests, the bees were coming on

the path. If there was no satisfaction in drinking from the golden lotus, then what else

would give satisfaction?

✿✿✿

Bhav Prakash (Revealing the Sentiment): The intention of this is: “I am like a bumblebee who was coming to taste the water-lotus. On the path, I found a golden lotus, so I became absorbed there. But the taste of the water-lotus is still not obtained.”

In this, Nagji Bhatt has called ShriGusainji the water-lotus. Just as the water-lotus has fragrance within, in the same way, within ShriGusainji there is the nectar of all divine plays. So it is ShriGusainji himself who lets Nagji Bhatt experience this. Therefore Nagji calls ShriGusainji the water-lotus. And he has called ShriNathji the golden lotus, because although ShriNathji is also full of all rasas and divine plays, still without the grace of ShriGusainji, that experience does not arise. Therefore he is called the golden lotus. So this shlok was written in the letter. That letter went to ShriGusainji. ShriGusainji read that letter. In reply to it, ShriGusainji wrote back and sent a letter. In it, ShriGusainji wrote two shloks. Those shloks were.

✿✿✿

नात्र कुशेशयमानसमथयसे य प्रयो मधुपः । तिस्मस्तुष्टे तोषःदुःस्थे दौःस्थ्यं ह नरुपमस्नेहात ् ॥ १॥

यहा लर प नरुप धभावः स्वभावतः समागच्छेत ् । नरव धतोषोऽस्यात्रा प भवेदेवे त कं वाच्यम ्॥२॥

Here, you do not support the mind that rests on the kusa-bed, O dear bee. When he is

satisfied, there is satisfaction; when he is distressed, there is distress, because of

incomparable attachment.

If even this bee, without any condition, comes naturally, then limitless satisfaction

would also arise here — what need is there to say anything more?

✿✿✿

Bhav Prakash (Revealing the Sentiment): Here it is said: “In reality, the golden lotus is the root of all. But it is tasted by the one who has bhav. Therefore you, being full of bhav, stay and do the seva of ShriNathji; then all rasas will be tasted by you.” This is one meaning.

Now the second meaning is said: “O dear bumblebee! You have become absorbed in the golden lotus. So, for you, going near the water-lotus, the taste will be very abundant.” In this way, these two shloks were written by ShriGusainji in the letter and sent from ShriJidwar to Nagji. That letter came, and the messenger gave it to Nagji. Reading the letter, Nagji’s longing for ShriGusainji’s darshan became very intense. In the meantime, the fever of two or three inner sevaks subsided, so they bathed and returned to seva. Then Nagji said to Ramdasji, “Now I will go for ShriGusainji’s darshan. It has been many days since I had ShriGusainji’s darshan.”

Then Ramdasji said, “As you wish. If you stay here, you will do the seva of Shri Govardhannathji. If you go there, you will do the seva of ShriGusainji. You will have equal happiness in both places.” Hearing this, Nagji took leave from Shri Govardhannathji and, taking leave from Ramdasji and the other sevaks and attendants, came to Aadel. There he took the darshan of ShriGusainji. Seeing Nagji, ShriGusainji became very pleased. Such was Nagji—so much a recipient of ShriGusainji’s grace and a true Bhagvadiya.

Prasang 5 – The Essence of the Path in Two Verses

Once, Nagji wrote a humble letter to ShriGusainji. In it he wrote, “Maharaj! Shri Acharyaji Mahaprabhu’s granths—Shri Subodhiniji, the Nibandhas, and your Tippanis and secret (Rahasya) granths—are many, and my understanding is small. So, if you would kindly write and send the secret of the Path in just a few words, then by your grace something may shine in my heart.” Nagji wrote this humble letter and sent it to ShriGusainji. That letter came to ShriGusainji in Shri Gokul. Then ShriGusainji read that letter. In reply to it, ShriGusainji wrote and sent two shloks. In those two shloks, he wrote everything—the fruit of Shri Acharyaji’s earlier Path and the secret of the Path. Those shloks were.

✿✿✿

श्रीवल्लभाचायमते फलं तत्प्राकट्यमत्राव्य भचा रहेतुः तत्रोपयुक्ता नवधोक्तभिक्तस्तत्रोपयोगोऽ खलसाधनानाम ्

॥१॥।

यः कुयात्सुन्दराक्षीणां भवने लास्यनतने । तासा भावनया नत्यं स ह सवफलानुभाक् ।। २ ॥

According to the view of Shri Vallabhacharya, the fruit is its manifestation, here the

unfailing cause. The ninefold devotion spoken there is used there, and there is the use of

all means.

One who performs, in the house of those beautiful-eyed ones, the graceful dance, and

always with the feeling of them, he indeed enjoys all fruits.

✿✿✿

These two shloks ShriGusainji wrote to Nagji Bhatt regarding the secret and fruit. The intention is this: In Shri Vallabhacharyaji's Path, the fruit concerning Shri Thakurji is his manifestation (Pragatya) itself. In that, non-forsaking (avyabhichari) bhakti is the cause. In whom there is unwavering exclusiveness (ananyata), in him the nine-fold bhakti is present. And first there are the nine forms of bhakti; for each one form of bhakti, nine kinds of people have performed it. The scriptures describe this. From this, it is shown how uniquely Shri Acharyaji Mahaprabhu revealed his Path, which is tenfold and characterized by love. For this purpose, ShriGusainji wrote.

And the nine-fold bhaktis are associated with Mahamaya, while here this tenfold bhakti is such that in all actions there is love joined. Therefore this tenfold bhakti is superior. So the intention of love-characterized bhakti was written by ShriGusainji to Nagji. In it he wrote that such "Sundar-akshi" are those Braj-bhaktas in whose homes, with the dancing and play of rasa and so on, Prabhu performs his sports. One must daily meditate on those feelings of theirs. Then, all fruits are experienced. Nagji read this letter and became very pleased.

Bhav Prakash (Revealing the Sentiment): Just as Shri Acharyaji Mahaprabhu spoke hidden words in the heart of Damodardas, and established the secret of the Path there, in the same way, through this

letter, ShriGusainji established the secret and fruit of the Path in the heart of Nagji. These shloks are of such a deep and subtle bhav-form that they are not elaborated further here.

Prasang 6 – Mango Seva and Six Visits to Dwarka

Once, ShriGusainji went to Dwarka. Then Nagji came to ShriGusainji, bringing a cartload of mangoes. Seeing the mangoes, ShriGusainji said to Nagji, “Nagji! These mangoes must not be accepted by me.” Hearing these words from ShriGusainji’s own mouth, Nagji left those mangoes there and himself, at that very time, came back to Godhra. From there, in one and a half carts he filled mangoes, and on the seventh day he came to ShriNathjijdwar.

He entrusted one and a half cartloads of mangoes to Ramdasji Bhitariyaji and had the receipt written by Ramdasji, and from there came to Shri Gokul. There he entrusted one and a half cartloads of mangoes to Shri Giridharji, did dandvat, took the receipt, and himself immediately departed. Then he came back to Godhra, and from there again filled a cart with mangoes and went from Godhra to Dwarka.

At that time, ShriGusainji was travelling from Dwarka to Shri Gokul. On the way, Nagji met him, bringing mangoes, and went before Prabhu, did dandvat and placed the mangoes before ShriGusainji. And he gave both the letters into Prabhu’s divine hands. Reading those two letters, ShriGusainji became very pleased. After that, ShriGusainji cooked, and those mangoes were offered as bhog. When Prabhu had eaten, then ShriGusainji, from his holy mouth, praised him greatly.

Then Nagji became very pleased in his heart. Such was that Nagji—always attached in bhav to the lotus feet of ShriGusainji. From the time he received his name from ShriGusainji, his mind was always, in every way, under the grace of ShriGusainji. And ShriGusainji went to Dwarka six times, taking his lodging at Nagji’s house. All six times, ShriGusainji stayed in Nagji’s house.

Bhav Prakash (Revealing the Sentiment): Thus, ShriGusainji’s bethak in Godhra was in the house of Nagji. Once, Shri Gokulnathji went to Dwarka. On the way, the village of Godhra came. There, Shri Gokulnathji asked the people of that village, “Show me the house of Nagji.”

But there was no one of Nagji’s lineage there, and the house itself had fallen and become a ruin. So the people of the village showed Shri Gokulnathji the place. Even so, they cleaned everything there, put up

canopies, and Shri Gokulnathji accepted bhog there. Later, when Shri Ghanshyamji went to Dwarka, he arranged the house of Nagji and the bethak of ShriGusainji and offered bhog there. Such was Nagji—so much a recipient of ShriGusainji's grace and a true Bhagvadiya. There is no end to his story, so how far can it be told?

Varta 2 - Krishna Bhatt

Now they tell the sentiment (bhav) of the story of Shri Gusainji's sevak, Padmaraval's son, Krishna Bhatt, a Sachora Brahmin, resident of Ujjain.

Bhav Prakash (Revealing the Sentiment): Krishna Bhatt is a sattvik devotee. In lila his name is Rasvilasini. He has manifested from Lalitaji, therefore his bhav is of that form. So "Rasvilasini" is the intimate sakhi of Shri Chandravaliji. Therefore Shri Chandravaliji tells her own secret, solitary talks to her. She performs that rasa-vilas. And she also makes her own sakhi companions experience that (rasa). In this way she also reveals that rasa.

Krishna Bhatt manifested in Ujjain in the house of Padmaraval Sachora Brahmin. Padmaraval is a sevak of Shri Acharyaji Mahaprabhu. The sentiment of his story has already been told earlier. Padmaraval has four sons. Among them, the eldest is Krishna Bhatt. He studied a lot. Then he was married. He got a suitable wife, divine. From her he had two sons: Gokul Bhatt and Govind Bhatt. They too are divine, related to lila. Their extraordinary form will be told later.

Once Shri Gusainji came to Ujjain. Then Krishna Bhatt, along with his family, became a sevak. Then Krishna Bhatt requested Shri Gusainji, "Maharaj! What is your command now?" Then Shri Gusainji commanded, "Do Bhagavat-seva." So Shri Gusainji brought and gave Krishna Bhatt one Lalji's swaroop. Then Krishna Bhatt requested, "Maharaj! I have the desire to serve you personally." Then Shri Gusainji gave him his own paduka (sandals). After some days from that place Shri Gusainji departed from Ujjain. Krishna Bhatt was overwhelmed with great separation from Shri Gusainji. His bodily condition became something else. Then Shri Gusainji ordered Uncle Harivanshji, "His condition is still tender. So you stay with him for a few days." Leaving Uncle Harivanshji there, Shri Gusainji himself went to Adel. Because of being with Uncle, Krishna Bhatt became firm on the path, and came to know all the traditions, practices, etc., of the path. Later many souls came into Shri Gusainji's refuge through Krishna Bhatt's company.

Krishna Bhatt had great love for Vaishnavas too. He also had ten, five thousand rupees. So whoever Vaishnava came to Ujjain, he would take him to his own house. And with great affection he would arrange

prasad for them. He would insist and keep them for two to four days. Then when Vaishnava said he must go, Krishna Bhatt would open the knot of his bundle at night, and tie money for expenses in it. He did it in such a way that the Vaishnava would not come to know. Later, when the Vaishnava reached his next stop and opened the bundle, money would come out from it. Then they understood that this was Krishna Bhatt's doing. Thus Krishna Bhatt had deep affection for Vaishnavas.

Krishna Bhatt would look at the granths of Shri Acharyaji and Shri Gusainji day and night. He would recite them to the Vaishnavas who came and went. Such was his steadfastness toward the path. He always remained absorbed in Bhagavad-bhav. And every year Krishna Bhatt would come from Ujjain for Shri Gusainji's darshan. He would stay devoted in Shri Gusainji's seva for two or three months.

Prasang 1 – Gift of the Tippani

Once Krishna Bhatt was devoted in Shri Gusainji's seva. Seeing Krishna Bhatt's seva, Shri Gusainji became very pleased with him. One day, showing grace on him, he gave the complete Shri Subodhini-ji pothi to Krishna Bhatt. Krishna Bhatt could not understand anything. Therefore Shri Gusainji, considering compassion himself, revealed the Tippani-ji, the form of the deep meanings of Shri Subodhini-ji. Shri Gusainji gave that to Krishna Bhatt.

Bhav Prakash (Revealing the Sentiment): Through the Tippani-ji, Shri Gusainji himself established in Krishna Bhatt's heart all the secrets, sentiments, and so on, of the Pushtimarg.

At that very moment, merely by seeing the pothi, bhav flashed forth in Krishna Bhatt—whatever deep sentiment Shri Acharyaji Mahaprabhu had kept hidden in the subtle commentary, Shri Gusainji brought out through the Tippani-ji, and placed all of it in Krishna Bhatt's heart. Such grace Shri Gusainji himself did upon Krishna Bhatt.

Bhav Prakash (Revealing the Sentiment): In this, it is to be understood like this: just as Shri Acharyaji himself gave Padmaraval sandalwood and charanamrit, and by taking it immediately the principle of Shri Acharyaji's path flashed forth, in the same way, by merely seeing the pothi everything flashed forth to Krishna Bhatt.

From that day, Krishna Bhatt returned to his home and daily, with regular discipline, would read Shri Subodhini-ji, and narrate katha. At that time all the Vaishnavas would listen from his mouth. The chief

listener was Nihalchand Bhai. Other local and foreign Vaishnavas also came to listen to the katha. After some days Krishna Bhatt came to Shri Gokul. Along with Krishna Bhatt another Kunbi Vaishnava also came. That Kunbi Vaishnava was following behind Krishna Bhatt. One day at Shri Nathji's gate, Shri Gusainji, after bathing, was going toward Shri Govardhan mountain for seva. Shri Gusainji was in front and Krishna Bhatt behind. After that Kunbi Vaishnava was there. At that time, Kunbi Vaishnava began asking Krishna Bhatt, "Bhattji! One day in katha you said that Shri Govardhan is gem-studded and made of metal, and that Govind Kund is made of milk. But I do not see anything like that." In this way, Kunbi Vaishnava asked Krishna Bhatt. Shri Gusainji heard this matter. Then Shri Gusainji turned to Krishna Bhatt and said, "What is this Vaishnava saying?" Then the Kunbi Vaishnava, joining his hands, said to Shri Gusainji, "Maharaj! One day Krishna Bhatt had said in katha like this, that Shri Govardhan is gem-studded and made of metal, and that Govind Kund is made of milk. But Maharaj, I see nothing." At that time Shri Gusainji did not speak.

Bhav Prakash (Revealing the Sentiment): Because he was going to seva; if he spoke then Thakurji would be delayed, therefore Shri Gusainji did not speak. Shri Gusainji went into Shri Nathji's temple to do seva. After adorning Shri Govardhan Nathji and after Rajbhog aarti, Shri Gusainji came out of his temple. Then Shri Gusainji asked, "Where is that Kunbi Vaishnava?" Then Vaishnava said, "Maharaj! I am a Kunbi." Then Shri Gusainji said, "Now, look then." When Kunbi Vaishnava looked, he saw that Shri Govardhan is gem-studded and made of metal. And he saw that Govind Kund also is made of milk. At that time Shri Gusainji gave that Kunbi Vaishnava such darshan of Braj. Then that Kunbi Vaishnava made full prostration to Shri Gusainji and said, "Maharaj! Without you, who would show such grace to a lowly soul like me?"

Then Shri Gusainji came down from Shri Govardhan. Then that Kunbi Vaishnava went to Govind Kund and brought a lota full (of its water). Then he showed it to Krishna Bhatt. And that Kunbi Vaishnava said to Krishna Bhatt, "Because of your grace Shri Gusainji gave me extraordinary darshan. Shri Gusainji has given this grace to me. It happened because of your grace." Thus Krishna Bhatt was such a grace-receiving Bhagavadiya of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In this it is indicated that this path gives fruit through Vaishnavas. Therefore one should keep company of Vaishnavas day and night. Through that all fruits are obtained. Through the grace of Vaishnavas one gets the grace of the guru. When the guru is pleased, then no deficiency of anything

remains. Therefore the company of Vaishnavas is the highest of all.

Prasang 2 – Desire for Charan-Sparsh

Once Krishna Bhatt was an inner sevak in Shri Govardhan Nathji's temple. Krishna Bhatt was doing seva and adornment of Shri Govardhan Nathji. Still, in his mind he kept this wish that not even one day should he touch the lotus feet, thinking, "I will touch his feet."

Bhav Prakash (Revealing the Sentiment): The reason for this was that Krishna Bhatt said in his heart, "What happens by touching the lotus feet? If Shri Govardhan Nathji himself makes me touch the lotus feet, then it will be known that Shri Nathji has shown grace to me. Otherwise even flies touch Shri Nathji's feet, but they do not have knowledge. When Shri Govardhan Nathji himself, by grace, and with Shri Gusainji's permission, places both his lotus feet on my head, then I will know that Shri Govardhan Nathji has given me touch of the lotus feet."

In this way Krishna Bhatt served for many days. Shri Nathji came to know this wish in Krishna Bhatt's mind. Then one day Shri Gusainji was adorning Shri Nathji. Then Shri Nathji said to Shri Gusainji, "Look! Krishna Bhatt has been serving for so many days, but he has never touched my lotus feet by his own will." At that time Krishna Bhatt was standing nearby fanning. Then Shri Gusainji looked toward Krishna Bhatt and asked, "Krishna Bhatt, what is Shri Govardhan Nathji saying?" Then Krishna Bhatt, making full prostration, requested Shri Gusainji, "Maharajadhiraj! Shri Govardhan Nathji is speaking the truth. But I have one request—please ask Shri Govardhan Nathji, has Krishna Bhatt gained the worthiness for your lotus feet? Will you allow him to touch? When you give command, then only will I touch the lotus feet." Hearing these words, Shri Gusainji became very pleased.

Bhav Prakash (Revealing the Sentiment): This is because Krishna Bhatt showed humility and expressed the intention of his heart.

Then Shri Gusainji requested Shri Nathji, "Bawa! Have you heard Krishna Bhatt's words?" Shri Govardhan Nathji, hearing Shri Gusainji's words, showed grace on Krishna Bhatt and said, "Krishna Bhatt, come forward." And Shri Nathji smiled and lifted his right lotus foot up from the chowki. Then Shri Gusainji said, "Krishna Bhatt! Your great good fortune—now touch the lotus feet." Hearing Shri Gusainji's words, Krishna Bhatt became absorbed in rapturous

yearning; at that moment no speech came forth. Seeing this state of Krishna Bhatt, Shri Gusainji took Krishna Bhatt's hand with his own hand and made him touch Shri Govardhan Nathji's lotus feet.

Then speech came forth to Krishna Bhatt. First Krishna Bhatt made full prostration to Shri Gusainji, and after that to Shri Govardhan Nathji, touching the feet, and then he touched his own eyes and heart with his hand. After that Krishna Bhatt requested Shri Gusainji, "Maharaj! By the power of your feet these lotus feet have become seated in my heart." Knowing Krishna Bhatt's pure bhav, Shri Gusainji gave blessing before Shri Govardhan Nathji, "So be it." Krishna Bhatt touched Shri Govardhan Nathji's feet only in the presence of Shri Gusainji. After that day, Krishna Bhatt did not touch Shri Govardhan Nathji's feet again.

Bhav Prakash (Revealing the Sentiment): Because when bhav becomes firm, there remains no expectation of action.

Prasang 3 – Darshan of Braj Bhaktas in Lila

Once Krishna Bhatt requested Shri Nathji, "Maharaj! Please give me darshan of your lila along with the Braj bhaktas." Then Shri Nathji said to Krishna Bhatt, "Krishna Bhatt! Those darshans happen easily with the extraordinary body; with this body they never happen." So Shri Nathji gave darshan to that Krishna Bhatt, spoke with him, and made him touch the feet, but did not give darshan of lila along with the Braj bhaktas.

Bhav Prakash (Revealing the Sentiment): Because without an extraordinary feminine bhav, in a male body darshan of lila along with Braj bhaktas does not happen. The giving of feminine bhav is in the hands of Shri Swaminiji; only when she shows grace does it happen. Therefore Shri Nathji did not do it.

Then Krishna Bhatt requested Shri Gusainji for darshan of lila along with the Braj bhaktas, and said, "Maharaj! Shri Nathji does not do it, saying it does not happen with this body. If you show grace and give darshan, then it will happen." Then Shri Gusainji said to Krishna Bhatt, "Shri Nathji is a child; look here." When Krishna Bhatt looked, he saw crores upon crores of groups of Braj bhaktas serving in Shri Nathji's sleeping chamber. Some were arranging the bed, some arranging ornaments, some holding the spittoon, some a water-pot, some a vessel, some a shawl—standing there. Shri Gusainji gave Krishna Bhatt darshan of countless Braj bhaktas like this. As soon as darshan happened Krishna Bhatt remained stunned; awareness of the

body did not remain. Then Shri Gusainji covered the lila. Then Krishna Bhatt said, “Maharaj! Why this?” Then Shri Gusainji commanded, “Krishna Bhatt! Right now you must do seva here.”

Bhav Prakash (Revealing the Sentiment): In this it is shown that Shri Gusainji is Shri Chandravaliji, therefore in the form of Swaminiji. By her grace Krishna Bhatt received extraordinary feminine bhav; then he got darshan of lila. Shri Gusainji is endowed with complete power to do, not do, or do otherwise. What Shri Nathji did not do, Shri Gusainji did; such supremely compassionate he is. Therefore the soul should keep firm refuge in Shri Acharyaji and Shri Gusainji; through that all fruits are obtained. In Shri Sarvottam, Shri Gusainji has called Shri Acharyaji “Adeyadan dakshashch”; in the same way he himself is also so—this he has shown clearly.

Prasang 4 – Hidden Service to Vaishnavas

Krishna Bhatt lived in his house in Ujjain. Vaishnavas from Tapipur, Gujarat, and the south were coming to Shri Gokul for Shri Gusainji’s darshan. They would stay at Krishna Bhatt’s house in Ujjain. Krishna Bhatt would comfort those Vaishnavas in many ways. Krishna Bhatt would keep those Vaishnavas as guests in his house for five to seven days. Bhav Prakash (Revealing the Sentiment): Because Krishna Bhatt understood that these Vaishnavas had come tired after many days of travel; knowing this, he kept them as guests for five to seven days so their fatigue would be removed.

Then when those Vaishnavas were taking leave from Krishna Bhatt, at night Krishna Bhatt himself would open their bundle knot and look. If he saw little expense money, he would tie one hundred rupees in that bundle, and would tie a small knot of prasad and place it. The owners of the bundles did not know. When those Vaishnavas slept, at that time he would tie it. He did it in this way so no Vaishnava came to know. When the Vaishnavas reached their next stop and opened their bundles, they knew this work was Krishna Bhatt’s. In this way all of them discussed among themselves. Thus Krishna Bhatt served all Vaishnavas.

Bhav Prakash (Revealing the Sentiment): The intention of this story is that Krishna Bhatt did not serve Vaishnavas for the sake of his own greatness. He did it secretly, so that no one would know. Therefore one should not serve for fame, but should serve with affection-bhav. In that, the expectation of fame or glory does not remain. Serving humbly and lovingly in this way—this principle was established.

And when Vaishnavas took leave from Krishna Bhatt, Krishna Bhatt would say to those Vaishnavas, “All of you go to Shri Gokul and earn something and then come back. Do not go in such a way that you lose something from your bundle.”

Bhav Prakash (Revealing the Sentiment): Its meaning is this: keep the darshan of Shri Thakurji in your heart, and do not place in your heart the faults of those who live in Shri Gokul. This is what was said by “earning and losing.”

Those Vaishnavas who accepted Krishna Bhatt’s teaching received welfare. Giving this instruction, Krishna Bhatt bid farewell to the Vaishnavas.

Prasang 5 – How Thakurji is Pleased

Once all the Vaishnavas of Ujjain gathered and began thinking, “Brothers! In what way does Shri Thakurji become pleased?” Then one Vaishnava among them said, “Brothers, there is a great Bhagavadiya Vaishnava among us, let us go to him.” Then all those Vaishnavas came to that Vaishnava’s house. Remembering Shri Krishna, they asked him, “Brother! In what way does Shri Thakurji become pleased?” Then that Vaishnava said to those Vaishnavas, “Brothers! Shri Thakurji becomes pleased in this way—when one serves Shri Thakurji according to proper rite, with pure bhav.”

And at times, the materials for the offering (bhog) of Shri Acharyaji Mahaprabhu and Shri Gusainji, their commands, and the pranalika (prescribed procedure) are written. One should do seva according to that pranalika, properly. Then Shri Thakurji accepts it through the permission of Shri Acharyaji Mahaprabhu and Shri Gusainji. Then know that Shri Thakurji has accepted this person’s seva.

Then those Vaishnavas asked that Vaishnava, “How can we know that the seva has been accepted?” Then that Vaishnava said to those Vaishnavas, “There are four experiences for that. First, without any effort Vaishnavas come to the house. One should serve and satisfy them according to one’s ability. Second, in the swaroop, joy arises in his mind, that ‘See, the very Shri Nandaraya Kumar is accepting the food cooked by my hands and the water-lota, through the permission of Shri Acharyaji Mahaprabhu.’ Third, with whatever feeling he places the adornment on Shri Thakurji, with that same feeling Shri Thakurji gives him darshan. Fourth, when he offers bhog before Shri Thakurji through the permission of Shri Acharyaji, then after Shri Thakurji eats it, many kinds of tastes come (are experienced), and the prasad of the

plate does not diminish. If these four signs of the Lord's seva being pleasing are present, then I know it."

Then those Vaishnavas, taking that Vaishnava with them, came to a Vaishnava's house, five Vaishnavas in all. Those five Vaishnavas remembered Shri Krishna and made this request, "Brother! In what way does Shri Thakurji become pleased?" Then that Vaishnava said to those five Vaishnavas, "Brother! I know this: Shri Thakurji becomes pleased when Shri Swaminiji becomes pleased by showing grace. When Shri Swaminiji shows grace on someone and speaks to Thakurji, then know that Shri Thakurji has become pleased with that person."

Then those five Vaishnavas asked that Vaishnava, "How do we know that Shri Swaminiji has become pleased?" Then that Vaishnava said to the five Vaishnavas, "Know that Shri Swaminiji is pleased when this person has firm faith. Such oneness and exclusiveness comes to one place. One feeling becomes the same toward Shri Acharyaji, Shri Gusainji, Shri Nathji, Shri Swaminiji, and the Vaishnavas. Then know that Shri Swaminiji has shown grace on this soul. Therefore this path is only the grace of Shri Swaminiji. Therefore this path belongs to Shri Swaminiji. Therefore when Shri Swaminiji becomes pleased, Shri Thakurji makes the soul experience it. Then know that Shri Thakurji has become pleased."

After that, all the Vaishnavas together thought, "Brothers! Let us all go to Krishna Bhatt. He is a great Bhagavadiya. Let us ask him this matter too. Then we will see what Krishna Bhatt says." So all the Vaishnavas came to Krishna Bhatt. At that time Krishna Bhatt himself was in Shri Thakurji's seva. After completing seva and offering rajbhog, Krishna Bhatt came out of the temple. Then remembering Shri Krishna, he sat near them. Then he asked, "How have you all come together today?" Then those Vaishnavas requested Krishna Bhatt, "Bhattji! In what way does Shri Thakurji become pleased?" Then Krishna Bhatt asked those Vaishnavas, "You had gone to ask at two places; what did they say to you?" Then those Vaishnavas said to Krishna Bhatt, "At one place they said this: if one does devotion to Shri Thakurji according to the way stated in the path, then Shri Thakurji becomes pleased. And at the second place they said this: if Shri Swaminiji shows grace, then Shri Thakurji becomes pleased and makes one experience it."

Then Krishna Bhatt said to those Vaishnavas, "These two matters are stated in the granths. But Shri Thakurji and Shri Swaminiji are in their own bliss. Therefore at that second place there is no independent prompting, because both of them are under lila, absorbed in their own swaroop. Therefore they have one intimate sakhi, and that sakhi

remains constantly near them both. When that sakhi becomes pleased, then that sakhi praises them. Then Shri Thakurji and Swaminiji become extremely pleased, and the wishes of those devotees are fulfilled.

But that sakhi has another sakhi. That sakhi does all the outside work. That sakhi arranges the groves and such places. That sakhi arranges the bed and ornaments. That sakhi sings at the door of the grove in a sweet voice, praising the various virtues of both of them. One must make a humble request to that sakhi. When this soul requests that outer sakhi, then that outer sakhi, finding the right time, requests her own Swamini-sakhi. Then that near sakhi, holding the devotee's feeling in her heart, at the time when Shri Thakurji and Shri Swaminiji are seated in a joyful and enthusiastic mood, remembers that devotee's matter and places all the requests before the Lords. Then Shri Thakurji becomes pleased with that devotee." There Krishna Bhatt told all the points of Shri Gusainji's vijñapti. He recited this shlok.

✿✿✿

स ख बहुधा प नरुक्तश्चरणस्पृष्टोऽ प जी वताधीशः। नो मनुते नज संगममहह कथं तत्र कं कुमः ॥।

"O sakhi, even after being described many times, and even after touching his feet, the

Lord of life does not consider even the moment of his own meeting; what then can we do

there?"

✿✿✿

Therefore, to the one who always knows the experience of Bhagavadiya Shri Thakurji, this soul should show humility. And for us, when the sevaks of Shri Acharyaji and Shri Gusainji become pleased, then Shri Acharyaji Mahaprabhu and Shri Gusainji become pleased. In the same way he explained all the traditions of his path to those Vaishnavas. Then the doubt in those Vaishnavas' minds was removed. Hearing it, the Vaishnavas became very pleased. Meanwhile Krishna Bhatt presented Shri Thakurji's rajbhog. Then he said to those Vaishnavas, "You all take darshan." Then those Vaishnavas took darshan of Shri Thakurji. After that, by Krishna Bhatt's insistence, they took mahaprasad there itself. Then all those Vaishnavas, remembering Shri Krishna and bowing to Krishna Bhatt, went from Krishna Bhatt's

house to their own houses. Such is Krishna Bhatt, a Bhagavadiya who was a recipient of Shri Gusainji's grace.

Bhav Prakash (Revealing the Sentiment): Here it is shown that, just as through a messenger (duti) the work of worldly men and women gets done, in the same way here one should understand Bhagavadiyas as duti in form. When they become pleased, they unite the devotee with the Lord. Therefore in the Shikshapatra it is said:

✿✿✿

'तदीयेषु च तबुद्धया भरः स्थाप्यो वशेषतः । यथा दूतीषु भव त वषयीणां म तस्तथा ॥।

"Among those who belong to him, especially place your burden with that understanding,

just as worldly people place their mind in dutis."

✿✿✿

Therefore, in those who are Bhagavadiya, who belong to the Lord, one must specially establish Bhagavad-bhav. How? Just as worldly men and women place (their trust) in a duti. The bhav of this is in this kirtan:

✿✿✿

सखीयों ! याद दवाव त र हयों। समै पाइ के दसा हमारी कबहू जुगल सों क हयों।क र मनुहा र जो र कर दोऊ मेरी

ब्यथा उल्हैयों । जो कछू क्रोध करें ता उपर बनती क र क र स हयों। दो सौ बावन वैष्णवन की वाता के ल काज अरु

कोप समै त्यिज सुख में रूख ल हयों। क हयो कबहूक धाइ के बाह ह रदास की ग हयों।

"Sakhis! Keep reminding him of me. When you find the right time, tell our condition to

the Divine Couple. Folding my hands, explain my pain to both of them. If they become

angry, then with repeated humble requests, endure it. Leaving aside play and anger, seek their favor in happiness. Sometimes run quickly and hold the arm of Haridas and speak."

✿✿✿

Prasang 6 – Shri Thakurji Tests Krishna Bhatt's Love for

Shri Gusainji

Once Shri Gusainji, from Shri Gokul, showed grace to Krishna Bhatt and wrote and sent a letter, "Krishna Bhatt, come here once. Come quickly." One Brajbasi of Shri Gusainji came to Krishna Bhatt in Ujjain and gave that letter to Krishna Bhatt. Krishna Bhatt placed the Lord's letter on his head and read it. Then Krishna Bhatt served and satisfied that Brajbasi well.

As soon as he read the letter, Krishna Bhatt set out for Shri Gokul. From his home Krishna Bhatt took that Brajbasi of the Lord along, and from Ujjain they came to one stop. At night Krishna Bhatt slept. Then Shri Thakurji, whom Krishna Bhatt served, made this known to him: "Krishna Bhatt! Without you, I do not feel good here." In this way Shri Thakurji told Krishna Bhatt. Then there was one Vaishnava with Krishna Bhatt. From that place Krishna Bhatt sent word to his wife, saying, "In whatever way Shri Thakurji remains pleased, in that same way you do Shri Thakurji's seva. I will take darshan of Shri Gusainji and come back quickly." That Vaishnava returned home and told the Bhattiyani the news of Krishna Bhatt.

Then at the second stop again Shri Thakurji informed Krishna Bhatt, "Without you I do not feel good." Then he again sent a Vaishnava to Bhattiyani and told the news, "In whatever way Shri Thakurji stays pleased, do seva in that way." That Vaishnava came to Bhattiyani and told this news. Then at the third stop again Shri Thakurji told Krishna Bhatt, "Without you I do not feel good."

Then Krishna Bhatt said to Shri Thakurji, "Maharaj! Shri Gusainji has called me, so I am going there. And Shri Gusainji himself has shown you to me, therefore you are seated on my head. If you yourself do not go to the Lord, still he will kindly send for you; then why would you act hard-hearted? Therefore, Baba, I will go to Shri Gokul, take darshan of Shri Gusainji, and come back quickly." Hearing these words of Krishna Bhatt, Shri Thakurji became very pleased and commanded, "You go." So Krishna Bhatt satisfied Thakurji, sent him to his home, and himself came to Shri Gusainji in Shri Gokul.

Bhav Prakash (Revealing the Sentiment): Here it is shown that for the work of the guru, if Shri Thakurji's desire does not happen, it is not an

obstacle. Why? Because by the guru's pleasure, Thakurji himself becomes pleased. And Thakurji indicated it three times only to test Krishna Bhatt— to see what kind of love Krishna Bhatt has for Shri Gusainji. Krishna Bhatt has single, one-flavored love for Shri Gusainji, therefore he did not accept Shri Thakurji's command. Then Shri Thakurji became pleased and commanded, "You go."

At that time Shri Gusainji had gone to bathe in Shri Yamunaji. Krishna Bhatt came there and bowed to Shri Gusainji. Then Shri Gusainji said to Krishna Bhatt, "Krishna Bhatt! You have come?" Then Krishna Bhatt, with great yearning, bowed before the Lord and requested, "Maharaj! You considered me your own and, remembering me, called me; then why would I not come?" Hearing these words, Shri Gusainji became extremely pleased and commanded Krishna Bhatt, "Krishna Bhatt, bathe." Then Krishna Bhatt bathed in Shri Yamunaji along with Shri Gusainji. After that he came with the Lord to Shri Navneetpriyji's temple. Shri Gusainji went inside to present Shri Navneetpriyji's rajbhog. At that time Krishna Bhatt stood nearby. After the bhog was completed, by Shri Gusainji's grace Krishna Bhatt did some seva related to Shri Nathji. When the time came, opening the doors, doing rajbhog aarti, and completing the anusar for Shri Navneetpriyji, Shri Gusainji came out and sat in his own baithak. Krishna Bhatt bowed to Shri Gusainji and sat near him.

Shri Gusainji knew everything, yet he still asked Krishna Bhatt, "Krishna Bhatt! Is your Shri Thakurji seated well?" Then Krishna Bhatt requested Shri Gusainji, "By Maharaj's grace Shri Thakurji is seated well. But while I was coming to you, Shri Thakurji was insisting like this." Hearing this, Shri Gusainji remained silent. Then Shri Gusainji went to eat, and took Krishna Bhatt inside with him for the meal. Then Shri Gusainji commanded Krishna Bhatt, "Krishna Bhatt! Why did you not go home?" Then Krishna Bhatt said, "Maharaj's letter had come; in it the Lord had written, 'Krishna Bhatt! Come quickly.' How can I disobey Maharaj's command? Shri Thakurji is known to me only through you." Hearing this, Shri Gusainji became pleased and said, "Do not do like this. Do what Shri Thakurji says."

Bhav Prakash (Revealing the Sentiment): Why? Because Shri Acharyaji Mahaprabhu has commanded in the granth Vivek-Dhairya-Ashray. That shlok is.

✿✿✿

अ भमानश्च सन्त्याज्यः स्वाम्यधीनत्वभावनात ्। वशेषतश्चेदाज्ञा स्यादन्तः करणगोचरः ॥ तदा वशेषगत्या द

भाव्यं भन्नं तु दै हकात ्।

“Pride should be abandoned by cultivating the feeling of being dependent on the Lord.

Especially if there is an inner command, perceived by the heart, then movement and

such should be understood as special, different from bodily impulse.”

✿✿✿

Therefore one should act according to Thakurji’s command; this is the dharma of a sevak. But Krishna Bhatt is a sevak of Shri Gusainji, therefore he acted according to Shri Gusainji’s command; then Shri Thakurji became twice pleased. And it is also shown that in deep love, disobeying a command is not an obstacle.

Prasang 7 – Nagji Bhatt’s Visit and Long Katha-Ras

Once Krishna Bhatt was not at home. Then Nagji Bhatt of Godhra came. He came to Krishna Bhatt’s house. Then Nagji Bhatt took the darshan of Krishna Bhatt’s Shri Thakurji. After that Nagji said to Bhattiyani (Krishna Bhatt’s wife), “Please, by your grace, take me inside to Shri Thakurji’s sleeping chamber where Shri Padukaji is seated, and give me darshan of them.” Then Bhattiyani took Nagji Bhatt inside and gave him darshan of Shri Padukaji. Then Nagji, taking darshan of Shri Padukaji, made dandavat and became very pleased. After that Nagji took mahaprasad from Krishna Bhatt’s house and started to leave. While leaving, remembering Shri Krishna, Nagji said these words to Bhattiyani, “When Krishna Bhatt comes home, give him my Shri Krishna-smaran. And say this also, that Nagji Vairagi had come. Taking darshan and prasad, he went to Shri Gokul.”

After Nagji left, Krishna Bhatt came home from outside within half a ghari. Then Bhattiyani told Krishna Bhatt this news, that “Nagji Vairagi took darshan, took prasad, and went to Shri Gokul in this way.” Then Krishna Bhatt began thinking in his mind, “Nagji Vairagi is not some Vaishnava known to me. Therefore it seems that Nagji Bhatt of Godhra has come. Without Nagji, who could know the secret of inner darshan, that he himself asked and took the darshan of Shri Padukaji?” Then Krishna Bhatt asked his wife, “How long has it been since he left?” Then his wife said to Krishna Bhatt, “It has been half a ghari.”

Hearing this, Krishna Bhatt left the house to go meet Nagji Bhatt. And Nagji had just come out from Krishna Bhatt's house. On the road he kept looking back to see, "Now Krishna Bhatt will be coming." When Krishna Bhatt left his house, Nagji Bhatt saw Krishna coming from far away. Recognizing him, Nagji stood right there. When Krishna Bhatt saw Nagji Bhatt, both walked toward each other and met. Great joy arose in both their hearts. Then Krishna Bhatt said to Nagji, "You should not have done this, that you came and left without meeting me." Then Nagji said to Krishna Bhatt, "I was in a hurry to go to Shri Gokul, therefore I left your house without meeting you." Then Krishna Bhatt, insisting a lot, brought Nagji Bhatt back from there to his home again. Then both took darshan of rajbhog.

Bhav Prakash (Revealing the Sentiment): This is the way of affection, that if a loving person comes to one's house, one does not go without meeting him. Krishna Bhatt and Nagji Bhatt have great affection for each other. Therefore Krishna Bhatt went to call Nagji, and then brought him home.

After that Krishna Bhatt came out from the temple. Then Krishna Bhatt said to Nagji, "Nagji, get up and take prasad." Then Nagji said, "Just now I left your house after taking Balbhog prasad, therefore I do not have the desire to take prasad right now." Then Krishna Bhatt said with much persuasion, "Please take a little sakhadi." Even though Nagji had no desire to take it, still due to Krishna Bhatt's great insistence, he took the sakhadi prasad. After taking prasad, both went to a secluded place and sat alone. Closing the doors of that room, both began to talk. When on the next day Bhattiyani at rajbhog time called them, "Rajbhog has come, therefore get up and bathe," then both came out. In such a state, while doing Bhagavad-varta, they remained so that there was no awareness of the body left, and bodily attachment did not overtake them.

Then both brushed their teeth, bathed, and went into the temple. Bhog was completed. Then Nagji took the darshan of Shri Thakurji, took the darshan of Shri Padukaji, and became very pleased. After that both took prasad and again sat at the same place and began Bhagavad-varta. That day the doors were closed from inside. Talking thus, they got up on the third day. In the rasa of Bhagavad they were so intoxicated that no awareness of the body remained, and bodily attachment did not overtake them. Again they bathed, did Shri Thakurji's seva, took prasad, went to that same place, and again both began varta. Talking thus, they got up on the seventh day. In this way both remained absorbed in Bhagavad-rasa. They were narrating one bai's prasang. In that same rasa, both got up and stood. Then Nagji

said to Krishna Bhatt, “Come, let us go to that bai’s house.”

On the first day before that, Shri Thakurji had informed that bai, “In the morning Krishna Bhatt and six Vaishnavas will come to your house, so keep all the materials prepared.” So that bai prepared all the materials that day, made the kitchen ready, cooked, completed Shri Thakurji’s seva, offered rajbhog, and came and sat at her house door. She began looking for Krishna Bhatt’s path. Just then Krishna Bhatt came alone. Then that bai did Shri Krishna-smaran. Then she asked Krishna Bhatt, “Where are the other five Vaishnavas?” Then Krishna Bhatt understood that Shri Thakurji had already informed her that “six Vaishnavas will come to your house.” Then Krishna Bhatt went near them and brought Nagji and all the Vaishnavas there.

That bai, remembering Shri Krishna and gaining great joy, welcomed all the Vaishnavas into her house. After some time, completing Shri Thakurji’s rajbhog, she opened the doors. All the Vaishnavas took the darshan of Shri Thakurji and became very pleased. After that, making anavsar, that bai gave all these Vaishnavas prasad very well. Then all these Vaishnavas began to do varta in that bai’s house. In this, they stayed in that bai’s house for forty days, remaining absorbed in the rasa of varta. After that Nagji took leave from Krishna Bhatt there and left for Shri Gokul. Then Krishna Bhatt came to his own house.

Nagji Bhatt in some days came to Shri Nathji-dwar, took darshan of Shri Nathji, and from there came to Shri Gokul, took darshan of Shri Gusainji, and made dandavat. Then Shri Gusainji asked Nagji, “Nagia, many days have passed for you on the path?” Then Nagji made dandavat to Shri Gusainji and told all the news about Krishna Bhatt. Hearing Nagji’s words, Shri Gusainji remained silent. Then again Shri Gusainji asked Nagji about Krishna Bhatt’s welfare news. He asked all the news, and Nagji told all of Krishna Bhatt’s news before Shri Gusainji. Then Shri Gusainji, after asking Krishna Bhatt’s welfare, asked about the news of Shri Thakurji’s seva. Hearing all the news from Nagji’s mouth, Shri Gusainji became very pleased with Krishna Bhatt. After that, one day Krishna Bhatt came to Shri Gokul and made dandavat to Shri Gusainji.

Prasang 8 – Ujjain Rasa-Utsav and Purushottam’s Avesh

Once all the Vaishnavas of Ujjain gathered and came to Krishna Bhatt’s house. Krishna Bhatt, remembering Shri Krishna with great joy, seated all those Vaishnavas. Then those Vaishnavas requested

Krishna Bhatt for rasa. Krishna Bhatt said to those Vaishnavas, “The rasa festival is of Braj; therefore you go to Braj, see rasa, and come back. Rasa is not performed elsewhere.” Then those Vaishnavas again requested Krishna Bhatt, “Our desire is now, and Braj is far from us. So if you give permission, we will all prepare and bring the materials for rasa.” Seeing the great insistence of those Vaishnavas, Krishna Bhatt said to them, “On the day of Purnamasi we will do rasa because of your insistence.”

When Purnamasi came, that day all the Vaishnava community came together. Then Krishna Bhatt had rasa performed. In the evening Krishna Bhatt had all the swaroops adorned. Then adorning Shri Thakurji’s swaroop, he placed a crown on his head. Then all the swaroops were prepared. Nearby, a little girl of a Vaishnava was sitting. Krishna Bhatt said to her, “You apply and arrange the anjan for all these swaroops.” That Vaishnava’s little girl was very wonderfully skilled. She applied anjan to all the swaroops very nicely. Then bringing all the swaroops into the mandal, Krishna Bhatt took good darshan and made separate dandavat to each swaroop. Then in those swaroops, the direct presence (avesh) of Purushottam occurred. Then all the Vaishnavas made dandavat.

Bhav Prakash (Revealing the Sentiment): This is the way of the Pushtimarg, that through bhavana the swaroop manifests. Just as in the Maryada-marg there is invocation through Vedic mantras, in the same way in the Pushtimarg, by the bhav of Bhagavadiyas, the manifestation of the swaroop happens. Shri Acharyaji has said this in the Sannyas-nirnay granth. The shlok is.

✿✿✿

"भावो भावनया सद्धः साधनं नान्य दष्यते ।।

“Bhav is accomplished by bhavana; no other means is taught.”

✿✿✿

So the accomplishment of bhav happens only through bhavana. Therefore in this path, by bhavana, all fruits are accomplished. In Krishna Bhatt’s heart there is the presence of bhav-filled Krishna along with lila; therefore through his bhavana, Purushottam along with lila manifested. Understand it like this.

After that all the swaroops began to start dancing. At that time an extraordinary dance happened. The instruments that played were extraordinary. At that time an extraordinary darshan happened. All

the Vaishnavas became very pleased in their own hearts. Such extraordinary happiness happened at that time. But in Krishna Bhatt's heart great sorrow arose, that "Alas! I made Shri Thakurji toil so much." Krishna Bhatt felt great heat in his mind. Streams of water began to flow from his eyes. Shri Thakurji is supremely compassionate. At that time he accepted Krishna Bhatt's request and gave extraordinary happiness to all the Vaishnavas. Thus the Lord is devotee-loving. And the little girl who had become the main swaroop remained unaware of her swaroop for three days. She became conscious on the fourth day.

The next year again those same rasa-dharis came. Then those Vaishnavas said to Krishna Bhatt, "Those rasa-dharis have come, therefore it is good if you do rasa." Krishna Bhatt did not do it. Then those Vaishnavas together performed rasa themselves, but that happiness did not happen. Then all the Vaishnavas understood in their hearts, "Without Krishna Bhatt, who else is worthy to show such a splendid rasa?" This decision those Vaishnavas made in their hearts. Thus Krishna Bhatt was such a Bhagavadiya.

Prasang 9 – Vasant Panchami on Wrong Tithi

Once, on the day of Vasant Panchami, there was a slight Chaturthi (fourth lunar day). Krishna Bhatt did not know this. So in Ujjain, on that day, Krishna Bhatt decorated Shri Thakurji in his house for Vasant Panchami. At that time, after rajbhog was offered, Krishna Bhatt was making his own Shri Thakurji play Vasant. At that same time, at Shri Nathji-dwar on Shri Govardhan mountain, after Shri Nathji's rajbhog was offered, Shri Gusainji was making Shri Nathji eat beera. There, Shri Nathji gave darshan of playing Vasant to Ramdasji Bhitariya. Then Ramdasji Bhitariya requested Shri Gusainji, "Maharaj! In whose house has Shri Nathji played Vasant today?" Then Shri Gusainji said to Ramdasji Bhitariya, "Today Shri Nathji has played Vasant in Ujjain at Krishna Bhatt's house."

After some days, Krishna Bhatt came from Ujjain to Shri Gokul, took darshan of Shri Gusainji, made dandavat, and sat before him. Shri Gusainji asked Krishna Bhatt, "Krishna Bhatt, on which weekday did you do Vasant Panchami?" Then Krishna Bhatt requested Shri Gusainji, "Maharaj! I did Vasant Panchami on such-and-such weekday." Then Shri Gusainji said to Krishna Bhatt, "That day there was an arising slight Chaturthi. On that day you made Shri Thakurji play Vasant in your house. So Shri Nathji came to your house and played Vasant. Here, while I was offering rajbhog, Shri Nathji

informed me and gave darshan to Ramdas Bhitariya. Then Ramdasji told your name before me. This news has reached today. Therefore, do festivals after considering the tithi."

Bhav Prakash (Revealing the Sentiment): Why? Because Shri Acharyaji has also kept the rule of proper time in seva. So one must do the Lord's festivals and such on pure days, after looking at ghari and nakshatra. Because Shri Govardhan Nathji himself is the enjoyer of the best things. And in Vasant play, the Lord cannot remain without it; therefore wherever there is Shri Acharyaji's relation, he runs there. Shri Gusainji showed this, that on that day Shri Nathji had to come as far as Ujjain; therefore the Lord became tired. And this also shows that the seva done with affection is certainly accepted by Shri Nathji himself.

Then Krishna Bhatt said to Shri Gusainji, "Maharaj! This time I did it without knowing. Now I will not do like this. From now on I will do it after considering the tithi." After that, every year Shri Gusainji would write that festival in the tithi-patra and send it to Krishna Bhatt's house. According to that, Krishna Bhatt would do the festival in his house in Ujjain. After staying some days with Shri Gusainji, Krishna Bhatt took leave from Shri Gusainji and came to his home in Ujjain. Shri Gusainji showed such grace on Krishna Bhatt. In this way Shri Gusainji explained and instructed Krishna Bhatt.

Krishna Bhatt would go to the "Vadke" pond, do bodily duties, and at rajbhog time come to Shri Gusainji in Shri Gokul. In this way Krishna Bhatt would come for Shri Gusainji's darshan to Shri Gokul. In this way Krishna Bhatt stayed in Shri Gokul for Shri Gusainji's darshan and kept doing this daily.

Prasang 10 – Three Days Absorbed in Varta

Once Krishna Bhatt and Nihalchand Bhai both came from Ujjain to Shri Gokul for Shri Gusainji's darshan. Taking darshan of Shri Gusainji, they became very pleased. One day Krishna Bhatt and Nihalchand Bhai were going from Shri Gokul toward Mahavan. A solitary cave came into the sight of both of them. They went there and sat. Seeing the place good, they began Bhagavad-varta there. Three days passed. In the rasa of varta, no awareness of the body remained.

On the fourth day, after rajbhog aarti, Shri Gusainji sat in his baithak. Then all the Vaishnavas came to make dandavat before the Lord. Shri Gusainji asked those Vaishnavas, "For three days Krishna Bhatt and Nihalchand Bhai have not been seen." Those Vaishnavas requested

Shri Gusainji, “Maharaj! For three days we too have not seen these two.” Then Shri Gusainji said to those Vaishnavas, “Climb a mound toward Mahavan and look. If your eyes fall on them anywhere, bring them here.” So those Vaishnavas, by Shri Gusainji’s command, went out to look toward Mahavan. They climbed a mound and saw a cave; in front of it the two were sitting. Then these Vaishnavas went to them and said, “Shri Gusainji is calling you. Today on the fourth day the Lord remembered you both.” Hearing these words, Krishna Bhatt and Nihalchand Bhai immediately came with those Vaishnavas to Shri Gusainji and made dandavat before the Lord.

At that time Shri Gusainji had eaten and was taking beera. Just then these two came and made dandavat. Shri Gusainji asked them, “You have come?” They requested the Lord, “Maharaj! When you remember us, why would we not come?” After that both made dandavat to Shri Gusainji and came to their own lodging. Shri Gusainji, knowing their bhav, did not ask them anything. Shri Gusainji is the Lord, the knower of inner hearts. Therefore he sent the Vaishnavas to search toward Mahavan. Then Nihalchand Bhai and Krishna Bhatt took leave from Shri Gusainji and came to Ujjain. Those two were such Bhagavadiyas who were recipients of the Lord’s grace.

Prasang 11 – Doubt Removed Through Krishna Bhatt

Shri Gusainji himself narrated the katha of Shri Subodhini-ji in Shri Gokul. All Vaishnavas listened to the katha from his mouth. Among them there were two Vaishnavas. One day a doubt arose in those Vaishnavas. They asked Shri Gusainji, “Maharaj! We heard katha from your mouth, but we did not understand anything. What is the reason? How will our doubt be removed? How is this place like this?” Shri Gusainji explained to them and also answered. Yet their doubt was not removed. Then Shri Gusainji commanded them, “Both of you go to Krishna Bhatt. He will remove your doubt.” Taking Shri Gusainji’s permission, both Vaishnavas went to Krishna Bhatt in Ujjain. They reached there.

When those two Vaishnavas went to Krishna Bhatt’s house, Krishna Bhatt had offered rajbhog to his Shri Thakurji and was sitting in the courtyard doing path. Krishna Bhatt got up and met them. Knowing that the Lord had sent them, Krishna Bhatt became very pleased in his mind. Then remembering Shri Krishna, Krishna Bhatt seated them. Suddenly Krishna Bhatt recited one shlok of Shri Bhagavat. Then seeing those two Vaishnavas, he himself explained that shlok and

spoke its meaning. As soon as they heard, the doubt of those Vaishnavas was removed.

Bhav Prakash (Revealing the Sentiment): In this story the doubt is this: their doubt did not go away by Shri Gusainji's explanation, but was removed by Krishna Bhatt's saying—what is the reason? Here they say: that katha was from the prasang of Shri Bhagavat's Dasham Skandh, "Venu Geet." Its shlok is.

✿✿✿

'बहापीडं नटवरवपुः कणयोःक णकारं । बभ्रद्वासः कनकक पशं वैजयिन्त च मालाम ् ॥

"Wearing a peacock-feather crown, with the form of the best dancer, a kadamba flower

at his ears, bearing golden-yellow garments and a Vaijayanti garland."

✿✿✿

Shri Gusainji explained this shlok in detail, focusing on Bhagavat-swarup. But those Vaishnavas had attachment to Shri Gusainji's own swaroop, so they were not satisfied, and their doubt remained. Therefore Shri Gusainji sent them to Krishna Bhatt. Krishna Bhatt unexpectedly applied this shlok to Shri Gusainji. How? Because this shlok describes awakened adornment, which is of the nature of uddipan. So Krishna Bhatt, with uddipan bhav, described Shri Gusainji's swaroop very well. Shri Gusainji himself resides in Krishna Bhatt's heart; therefore through him Shri Gusainji made his own extraordinary swaroop known to those Vaishnavas. Then their doubt was removed.

Those two Vaishnavas became very pleased in their hearts. After that Krishna Bhatt went into the temple to complete the bhog. Finishing bhog, making Thakurji take beera, and opening the doors, those Vaishnavas took darshan and became very pleased. Then Krishna Bhatt did aarti, made Shri Thakurji do anusar, and gave prasad to those Vaishnavas. Then those two Vaishnavas requested Krishna Bhatt, "Krishna Bhattji, we will go to Shri Gokul." Krishna Bhatt said to them, "You have come today and already think of leaving today?" They said, "The reason for which we came has been fulfilled."

Krishna Bhatt said, "Tell that matter to me." Then those Vaishnavas told Krishna Bhatt all their news in detail. After that Krishna Bhatt requested and kept those Vaishnavas with him for four days. Krishna Bhatt did varta-prasang with them. Those Vaishnavas were very

pleased in their hearts. Then they took leave from Krishna Bhatt and in some days came to Shri Gokul and made dandavat to Shri Gusainji. Shri Gusainji became pleased with them and said from his mouth at that time, “Has your doubt been removed?” Then both Vaishnavas made full prostration and said, “Maharaj! By your grace it has been removed.” After that both Vaishnavas came with focused minds to listen to Shri Gusainji’s katha. Then in their own room both would come and describe that katha to each other. Thus Krishna Bhatt was such a Bhagavadiya who was a recipient of Shri Gusainji’s grace.

Prasang 12 – Thakurji “Asks” Through Vaishnavas

Once ten or twenty foreign Vaishnavas came together to Krishna Bhatt’s house. In their country they had heard that at Krishna Bhatt’s house Shri Thakurji eats by asking again and again. Therefore all those Vaishnavas came together to Krishna Bhatt’s house in Ujjain. All Vaishnavas sat before Krishna Bhatt remembering Shri Krishna. Just then Shri Thakurji’s rajbhog was completed. All those Vaishnavas took darshan of Shri Thakurji. Then Krishna Bhatt did rajbhog aarti to Shri Thakurji and came out. Krishna Bhatt said to all those Vaishnavas, “All of you get up and take mahaprasad.” All Vaishnavas got up and bathed. After bathing, they sat to take prasad. At that time some Vaishnava asked for something, and some said, “Such-and-such item has become very good,” and they kept taking prasad.

They had heard in their country that at Krishna Bhatt’s place Shri Thakurji eats by asking again and again. One Vaishnava asked Krishna Bhatt, “We have heard that at your place Shri Thakurji eats by asking again and again.” Krishna Bhatt said, “All these Vaishnavas are asking and taking—do you not see that? Shri Thakurji himself sits in the hearts of these Vaishnavas. It is they who ask and take. Therefore understand that this is the way of ‘asking’ Shri Thakurji.”

Bhav Prakash (Revealing the Sentiment): Only one whose inner heart is soft and pure, and on whom Shri Purnapurushottam’s grace is there, will know this matter. Therefore without grace this bhav cannot be known; this is a very difficult matter. And Shri Thakurji whom Krishna Bhatt serves, he truly asks Krishna Bhatt and takes, and speaks with him. Krishna Bhatt knows this, and only one on whom Shri Gusainji’s grace is there will know. Thus Krishna Bhatt was such a Bhagavadiya who was a recipient of Shri Gusainji’s grace.

Prasang 13 – Thakurji Comes Where Varta

Happens

Once again Uncle Harivanshji and Krishna Bhatt were sitting alone at night and doing Bhagavad-varta. At that time Krishna Bhatt said to Uncle Harivanshji, “Some strong fragrance is coming.” Then Uncle Harivanshji said, “Somewhere a young handsome one has come here. This fragrance is only his.”

Bhav Prakash (Revealing the Sentiment): The intention of this story is that when Vaishnavas sit in solitude and do Bhagavad-varta, Shri Nathji himself certainly comes there. Why? Because Shri Govardhan Nathji is very fond of listening to the varta of Vaishnavas.

Prasang 14 – Answer to the Brahmins about Vedic Duties

Again once Shri Gusainji came to Ujjain. He came to Krishna Bhatt’s house in Ujjain. At that time ten or fifteen Brahmins had gathered and come to Krishna Bhatt’s house. They were doing Veda-prescribed rites. Those Brahmins asked Shri Gusainji, “Maharaj! Krishna Bhatt does not do Veda-prescribed rites, and when we Brahmins touch his vessels, he throws those vessels away. And Maharaj, he is a householder and we are also householders. Just as we have children, worldly dealings, and all such things, in the same way he also has all of that. Then Maharaj, why has Krishna Bhatt not become like us?” In this same way those Brahmins asked Shri Gusainji.

Then Shri Gusainji gave this much answer to those Brahmins, that “Because these Brahmins are doing Shri Thakurji’s seva, their Veda-prescribed rites remain unfinished, but in their place their rishishvar do those rites. There is such a saying there: ‘tasya karmaye kurvanti tasya koti maheshvarah.’ By this statement, the Vaishnava-Brahmins who do Bhagavad-seva, all their rites are done by the rishishvar.

And we who do rites, for whom do we do them? There is an example there: If someone has a boy, and has given him the sacred thread, and has taught him sandhya, then later at sandhya time he makes the boy do sandhya. It is written there that if this boy does not do sandhya-vandan for seven days, then know him as a shudra. There the statement of the rishishvar is that this boy does not become a shudra, why, because this boy has been given the sacred thread. The one who gives the thread does the sandhya-vandan for him. Therefore that boy does not become like a shudra.”

Bhav Prakash (Revealing the Sentiment): The intention of this is that whatever Veda-prescribed rites Shri Gusainji does, he does all of them only for his sevaks. Because Vaishnavas remain devoted day and night in seva, therefore Veda-prescribed rites do not get done by them. so Shri Gusainji himself does them for them. Shri Gusainji has said Shri Acharyaji's name in Sarvottam, "svadasarthakritashesh sadhanah." understand this bhav. Therefore, if Brahmin Vaishnavas cannot do Veda-prescribed rites during Bhagavat-seva, there is no obstacle. Therefore Bhagavat-seva is supreme. when there is time, then do Veda-prescribed rites. this is the way of the path. and he gave those Brahmins the answer, "bhor bhae janiya."

At that time Shri Gusainji said only this much. Then those Brahmins thought in their minds, "What does 'bhor bhae janiya' mean?" After that Krishna Bhatt asked Shri Gusainji, "Maharaj! What does 'bhor bhae janiya' mean?" Then Shri Gusainji said to Krishna Bhatt, "There is a big house and the night is dark. In that house some people can be seen, and some people are blind at night. When the sun rises, then we will see. in the same way this world is like that. Therefore the one who will be Bhagavadiya will see and one who has Bhagavad-relation will leave this world and go and one who has no Bhagavad-relation will remain in this world." Saying this much, Shri Gusainji himself lay down.

Bhav Prakash (Revealing the Sentiment): In this it is shown that the one who has no knowledge is blind. he cannot see even nearby things and the one who is knowledgeable has all knowledge. He understands the secrets even within the scriptures so the meaning of "bhor bhae janiya" is this, that when knowledge happens, light comes in the heart, and all matters will flash forth by themselves. Therefore Bhagavat-seva is such a thing, before which worldly and Vedic things are all insignificant. Shri Gusainji himself explained the greatness of Bhagavat-seva to Krishna Bhatt.

Prasang 15 – Days Pass Unnoticed in Varta

Whenever Krishna Bhatt and Uncle Harivanshji met, they would do prasang of Bhagavad-varta. In that prasang two or three days would pass, but they did not know it. and for those two there was no awareness of the body at all. At that time Krishna Bhatt's wife would do the seva-related work of Shri Thakurji and when any Vaishnava came there, that Vaishnava would make Krishna Bhatt and Uncle Harivanshji aware. Then both would become aware and rise from the avesh of Bhagavad-varta.

Bhav Prakash (Revealing the Sentiment): In this it is shown that Bhagavad-varta is such a thing that even body-attachment falls away. Therefore one should daily do Bhagavad-varta together with Bhagavadiyas.

In this way Shri Gusainji himself remained very pleased with those two. Therefore Krishna Bhatt was such a Bhagavadiya, a recipient of Shri Gusainji's grace.

Prasang 16 – Krishna Bhatt Enters Lila, Letter to Gokul Bhatt

Once in Ujjain Krishna Bhatt's body suffered greatly. Then two or four Vaishnavas came to see Krishna Bhatt. Krishna Bhatt said to those Vaishnavas, "Brothers! take me to Shri Gokul. I will take the darshan of Shri Gusainji's children and of Shri Nathji, then my mind will become pleased." Then Krishna Bhatt's son Gokul Bhatt brought a palanquin. placing Krishna Bhatt in it, they left for Shri Gokul. They brought Krishna Bhatt four stages from Ujjain. There was a village called Lahraj. There Krishna Bhatt's body left him. Krishna Bhatt attained lila. Gokul Bhatt began to feel great sorrow in his mind, and said in his heart, "Why did this happen to a Vaishnava like Krishna Bhatt? It would have been good if he had reached Shri Gokul, otherwise he would have remained in the presence of his Shri Thakurji." In this way Gokul Bhatt felt regret. He became very sorrowful. Then Gokul Bhatt performed Krishna Bhatt's funeral rites there and from there returned to his home in Ujjain. He came home. After that Gokul Bhatt performed all his post-death rites properly.

Bhav Prakash (Revealing the Sentiment): On the day Krishna Bhatt's body left, Shri Gokulnathji was adorning Shri Govardhan Nathji. At that very time Krishna Bhatt's body left. While the adornment was being done, Krishna Bhatt came for darshan. Krishna Bhatt made dandavat to Shri Nathji. Then Shri Gokulnathji asked Krishna Bhatt, "Krishna Bhatt, when did you come?" Krishna Bhatt made dandavat to Shri Gokulnathji and requested, "Maharaj! I have just now." then Shri Gokulnathji completed Shri Nathji's adornment and showed arsi. After that, placing Gopivallabh bhog, he came out toward the kitchen side. Then Shri Gokulnathji asked Ramdasji Bhitariya, "Ramdasji, where is Krishna Bhatt who has come?" Ramdasji requested Shri Gokulnathji, "Maharaj! I saw Krishna Bhatt going into Shri Nathji's temple, but I did not see him coming out." Then Shri Gokulnathji, after completing things in Shri Nathji's temple, ate, and wrote a letter from his own house for Gokul Bhatt in Ujjain, and sent a Brajbasi with it. In that

letter Shri Gokulnathji wrote, “On such-and-such day at this time Krishna Bhatt came into Shri Nathji’s temple. I saw him going in, and then did not see him again. What is the news?” that Brajbasi took the letter and reached Ujjain. He went to Gokul Bhatt’s house and gave that letter into Gokul Bhatt’s hand. Gokul Bhatt placed the letter on his head, made dandavat, and read it. then Gokul Bhatt became very pleased in his heart, and his doubt was removed. Gokul Bhatt honored that Brajbasi greatly. After that Gokul Bhatt wrote a reply to Shri Gokulnathji’s letter. In that letter Gokul Bhatt wrote many requests and sent them, and also sent some offering.

On the day Gokul Bhatt read that letter of the Lord, he made a great festival in his house. He invited many Vaishnavas to his house that day to take prasad. He made a great celebration for those Vaishnavas, and after that all Vaishnavas offered gifts. Then Gokul Bhatt also offered gifts, and after recording all the offerings in a hundi, he gave it to that Brajbasi, and satisfied that Brajbasi well. In a few days, Brajbasi came to Shri Gokul and gave that letter to Shri Gokulnathji. reading the letter Shri Gokulnathji became very pleased. After that Shri Gokulnathji again wrote and sent a reply letter to Gokul Bhatt and Govind Bhatt.

Krishna Bhatt had two sons, Gokul Bhatt and Govind Bhatt. They are great Bhagavadiyas. Gokul Bhatt looked at Shri Subodhini day and night and Govind Bhatt looked day and night at Shri Acharyaji’s karika on Shri Subodhini and Krishna Bhatt’s wife Bhattiyani did the cooking. She remained absorbed day and night in Shri Thakurji’s seva. She was such a Bhagavadiya that Shri Thakurji showed her great intimacy.

Bhav Prakash (Revealing the Sentiment): Why? because Bhattiyani in lila is the wife of “Mahinand.” Her name is Vasudha. She has child-bhav toward Shri Thakurji, therefore here too she serves Shri Thakurji with child-bhav. Just as a worldly child eats and plays, and when hungry asks for bread, and when thirsty asks for water, in the same way Shri Thakurji asks from her. Such grace Shri Thakurji shows on Bhattiyani and just as Shri Acharyaji Mahaprabhu showed grace on Padmaraval, in the same way now Shri Gusainji showed grace on Krishna Bhatt. Therefore Krishna Bhatt is such a Bhagavadiya, a recipient of Shri Gusainji’s grace. Therefore his story is indescribable. How far can it be told?

Varta 3 - Uncle Harivans Kshatriya (Chachaji)

Now the sevak of Shri Gusainji, Uncle Harivansji Kshatriya, of Purav, lives in a village two kos from Patna, near Patna. The sentiment of his narration is being told.

Bhav Prakash (Revealing the Sentiment): this Uncle Harivansji is a rajas devotee. In the lila, his name is “chandrakala.” That chandrakala has manifested from Lalitaji, therefore she is the form of his sentiment. Shri Chandavaliji has very great affection for him. Why? because she is an intimate sakhi, very skilled in the work of a dutii. He has a radiance like the art of the moon. Therefore, on seeing him, all devotees and even thakurji Himself become enchanted. So chandrakala brings about the meeting of Shri Thakurji and the devotees, and also increases rati. She is the one who expands the path of rati. Therefore here too, through Uncle Harivansji, the path was expanded. How is this known? that, by the request of Uncle Harivansji, Shri Gusainji Himself composed the books that reveal the path such as Shringar Ras Mandan and others. And seeing the conduct and practices of Uncle Harivansji, many divine souls became attracted and came to take refuge. Such is his influence that, wherever this path spreads from him, many souls there come to refuge.

And Shri Gusainji gave Uncle Harivansji the order to make people hear the name. Therefore he made many Vaishnavas. Thus, it should be known that by him the path was expanded in this way.

He was born in Purav, in a kshatriya’s house two kos from Patna. That kshatriya had four sons. Among them, Uncleji was the youngest. When he was five years old, his mother and father died. So he did not study much. His marriage also did not happen. So from birth he was a child brahmachari, and knew nothing of the householder ashram. Wherever there was a discourse or narration, he would go there. Doing this, when Uncle Harivansji grew up, he went alone on pilgrimage. He came to Kashi. There he kept company for many days with sadhus and sannyasis. Yet in his mind there remained restlessness. He found no peace at all. Day and night he remained worried for the attainment of Bhagwan.

While this was so, after some days Shri Gusainji came to Kashi. There

one day Shri Gusainji Himself came to bathe at the Manikarnika ghat. At that time there was a shastrarth with the sannyasis. That matter has been narrated earlier. At that time Uncleji had darshan of Shri Gusainji. In that shastrarth the sannyasi were left without an answer. Seeing this, Uncleji came close to Shri Gusainji. Then Uncleji, seeing the radiance and majesty of Shri Gusainji, made a request, “Maharaj, please have mercy and accept me in the path of bhakti. I have wandered for many days. I have also kept company with many holy men. Yet till now I have not found peace in my mind. Today, just by having your darshan, my mind becomes joyful. By hearing your nectar-like words, a divine bliss arises. Therefore, please show grace and accept me.”

Then Shri Gusainji ordered Uncle Harivansji, “Uncleji, we have come here only for you. Do not worry about anything. Bathe in the Ganga. We will take you in refuge right there in the water.” Then Shri Gusainji had Uncleji bathe in the Ganga, and Shri Gusainji Himself had Uncleji perform namenivedan in the water. Then Uncleji gained knowledge of Shri Gusainji’s swarup. After that Shri Gusainji kept him with Himself. By Shri Gusainji’s grace Uncleji learned all the practices, conduct, and everything of Pushtimarg. The dharma and the principles of Pushtimarg all became firmly seated in his heart. Such grace Shri Gusainji showed upon Uncleji. After that Shri Gusainji would daily, in solitude, narrate Bhagavad discourse with Uncleji. By Shri Gusainji’s favor, the infusion of Bhagavad rasa remained continuously in Uncleji, and he stayed absorbed in it day and night. So a separate service of Shri Thakurji was not established for him. By Shri Gusainji’s command he would go to distant places, carry the tilak of Shrinathji, and tell the Vaishnavas the form and secret of the path.

And just as Shri Acharyaji Mahaprabhu, after Himself, kept Damodardas Harsani to give instruction of the path to Shri Gopinathji and Shri Gusainji, in the same way Shri Gusainji kept Uncleji on the earth to explain the secret of the path to his seven children. After Shri Gusainji’s disappearance, Uncleji would, on the pretext of listening to narrations from the children, speak to them the secret discourses of the path. All seven children and the entire family of Shri Gusainji kept great regard for Uncleji. Uncleji lived on the earth for many years.

Prasang 1 - Sending Uncleji to Gujarat

So that Uncle Harivansji was very old. Therefore everyone called him “uncle.” Once Shri Gusainji sent Uncle Harivansji from Adel to Gujarat. At that time Shri Gusainji was living in Adel, and from there

He sent him. Then Uncle Harivansji requested Shri Gusainji, “Maharaj, leaving your lotus feet, where will I go? Without you, where will I live?” Then Shri Gusainji said to Uncle Harivansji, “In Gujarat, in the royal city Asarova, keep meeting daily with Bhaila Kothari. I will give you darshan there every day.”

Bhav Prakash (Revealing the Sentiment): why? because Bhaila Kothari’s attachment is firmly in Shri Gusainji. Therefore, by his sentiment Shri Gusainji Himself daily resides there. And the second intention is this, that by Uncleji’s company Bhaila Kothari’s sentiment will also be nourished. Therefore Shri Gusainji Himself sent Uncleji there.

Then Uncle Harivansji, hearing Shri Gusainji’s words, took leave of Shri Gusainji and went to Gujarat. He reached the royal city. He gave garlands, prasad, and charanodak to all Vaishnavas. From there he came to Asarova. He stayed at Bhaila Kothari’s house. All the Vaishnavas of that place came to meet Uncleji. Seeing Uncleji, they became very joyful.

Bhav Prakash (Revealing the Sentiment): Why? because in Uncleji there is the relation of acceptance by Shrinathji Shri Gusainji. Therefore, on seeing him, the Vaishnavas remembered Shrinathji Shri Gusainji. So they became very happy. Therefore this is the sign of love, that when even a tiny connection of one’s beloved is seen, one runs there.

After that Uncle Harivansji gave prasad to all Vaishnavas there. For some days Uncleji stayed in Asarova. At Bhaila Kothari’s house, Shri Gusainji gave darshan daily to Uncle Harivansji. Then all the Vaishnavas of that place collected offering money and gave it to Uncle Harivansji. Then Bhaila Kothari asked Uncleji, “where can we find excellent things like baras, chova, agar, and other good materials? and if there are excellent items there, take them for Shri Thakurji.” Then Kothari said to Uncleji, “all very excellent and other things are found in Khambhaich.” So the offering money that Uncleji had, he got a hundi made for it and went to Khambhaich. He reached Khambhaich. A little distance from Khambhaich is the Narayansar pond. Uncle Harivansji came there and stayed at Narayansar pond. Four Vaishnavas were with him. There they cooked, offered bhog, and took mahaprasad. At night they slept there.

In the morning, doing bodily duties, bathing, and applying tilak, they came into the town. They walked through the whole town, but no Vaishnava met Uncleji. So Uncleji began asking the people there,

“who among you is a good man who speaks true and straight in dealings?” He asked this to Madhavdas. Madhavdas was a broker. Madhavdas said to Uncleji, “as you are asking, there is one cloth merchant. Therefore, come with me and I will show you his market.” So Madhavdas took Uncleji to the market of Sahajpal Doshi. There Uncleji came and sat. Whatever high-quality items Uncleji needed, Sahajpal Doshi showed him all of them. From those, what Uncleji liked, he took. Then Uncleji gave Sahajpal Doshi a hundi of four thousand rupees. And Uncleji said to Sahajpal, “take the money for your goods, and if my money increases, return it to me.” Saying this, Uncleji started to get up from that market. Then Sahajpal Doshi placed batase and cardamom seeds before Uncleji. Then Uncle Harivansji said to Sahajpal Doshi, “this is of no use to us.” Then Sahajpal Doshi said to Uncle Harivansji, “give these to the men with you.” Then again Uncleji said to Sahajpal, “these things are of no use to any of us.” Then Uncleji said to Sahajpal, “you should give something to your own men too. distribute this from our side among your men.”

After that he took leave and went to Narayansar pond. Then the broker Madhavdas came with Uncleji to see his lodging place. On the way, Madhavdas asked Uncleji, “what is your sampraday?” Then Uncleji said to Madhavdas, “our sampraday is Vallabhi. Shri Vallabhacharyaji manifested and refuted Mayavad. He established the path of bhakti, and revealed the Shri Vallabhi path. His son is Shri Vitthalnathji. He resides in Adel. Leaving the Vishnuswami path, he took from that path the essence of the service methods, and revealed the Vallabhi path. We are sevaks of Shri Vitthalnathji Shri Gusainji.”

Hearing this from Uncleji’s mouth, Madhavdas saw their lodging place and came back, and he told all these things about Uncleji to Sahajpal Doshi. Hearing Madhavdas’s words, Sahajpal Doshi was astonished. Then Sahajpal Doshi, Madhavdas the broker, and Jiu Parikh, these three men were friends among themselves. Sahajpal Doshi told this matter to Jiu Parikh. So these three together came to Uncle Harivansji’s lodging place in the third prahar. At that time Uncleji and the four Vaishnavas were taking prasad and doing kirtan. These three men came and sat quietly for two gharis. After the kirtan finished, Uncleji opened a small bag of mahaprasad. He gave a little prasad to the Vaishnavas who were with him, and he gave a little to those three men also. Then he gave a little more prasad to those three for taking home. As soon as these three men took prasad, their minds changed. “We too should live as Vaishnavas of this path. This path is supreme. This dharma makes all other dharmas insignificant.” such thoughts came into their minds. So they discussed among themselves and at night went to their homes.

In the morning all three again came together to Narayansar pond. Then they came to Uncle Harivansji and requested, “Uncleji, give us the name. make us Vaishnavas too.” Then Uncleji said to them, “Our master Shri Vitthalnathji resides in Adel, go to Him and do namenivedan there, go to him and become his sevaks.” Then again those three requested Uncleji, “now at least once, give us the name, afterward we will go to Adel for Shri Gusainji’s darshan.” They pressed Uncleji very much. Then Uncleji, knowing their great insistence, gave the name to all three men. After that Sahajpal Doshi requested Uncleji, “now please have mercy and come to our house.” So taking Uncleji along, Sahajpal Doshi came to his house, and had all his household receive the name from Uncleji. Then Sahajpal Doshi, with a fulfilled devotional feeling, asked Uncleji, “Uncleji, will our goods now be accepted by Shri Gusainji?” Then Uncleji said to Sahajpal Doshi, “now you have become Bhagavad devotees. Whatever materials and goods you send now, Shri Thakurji will accept all of them through Shri Gusainji.”

Bhav Prakash (Revealing the Sentiment): Because this is the custom of Acharyaji’s path, that Shri Thakurji does not accept anyone’s goods without the giver being a Vaishnava. Whatever goods a Vaishnava offers with love, Shri Thakurji accepts.

Then Sahajpal Doshi, becoming very pleased in his mind, sent an offering to Shri Gusainji according to his capacity, and he offered all that material. He returned all the hundi money to Uncleji. Then Jiu Parikh invited Uncleji to his own house. He sent to Shri Gusainji very fine velvet, brocade taffeta, large baskets of Bhimseni camphor, and many other materials as offerings. And Madhavdas, being a broker, also sent an offering to Shri Gusainji according to his capacity. Sahajpal Doshi kept Uncleji at his house for a few days. Then all three men asked Uncleji about the entire system of procedures of Acharyaji’s path. They learned all the procedures by asking Uncleji. Then Uncleji took leave of them, collected all the goods, and came to the royal city. After finishing all the work in the royal city, he went from there to Adel and arrived. There, after having darshan of Shri Gusainji, Uncleji did dandavat and placed all the materials before Shri Gusainji. Seeing all the goods, Shri Gusainji became very pleased with Uncleji. Then Uncleji told Shri Gusainji all the news of the foreign place. Hearing it, Shri Gusainji was very pleased.

After Uncleji left Khambhaich, within a few days Sahajpal Doshi, Jiu Parikh, and Madhavdas the broker, all three made a pretext of going on a Kashi pilgrimage, broke the locks of their houses, meditated on Shri Gusainji’s lotus feet, and went to Adel only for darshan. In a few

days they reached Adel. Then these three men had darshan of Shri Gusainji together with Uncleji. In their minds these Vaishnavas became extremely pleased. Then Uncleji explained the names of these three men before Shri Gusainji. After seeking the Lord's permission, Uncleji had these three men offer themselves to Shri Gusainji. Their minds became very happy in offering themselves. Then these three men asked Shri Gusainji all the principles of this path. Shri Gusainji explained everything to them well and clearly. Hearing it, they became very pleased. Such grace Shri Gusainji showed on them.

Then these three men stayed for some days with Shri Gusainji. Madhavdas used to compose some new kirtans himself. One day Uncleji said to Madhavdas, "you do kirtan, recite it to Shri Gusainji. then your speech will become steady." At that very time Madhavdas recited this kirtan before Uncleji to Shri Gusainji. The karika of that pad is.

✿✿✿

"धन्य का लंदी धन्य वृंदाबन धन्य श्रीगोकुल बास। माधौदास के धनी श्री वट्ठल पूरी हमारी आस।"

"Blessed is Kalindi, blessed is Vrindaban, blessed is the abode of Shri Gokul. Madhavdas's

master Shri Vitthal Puri is our hope."

✿✿✿

Hearing this pad, Shri Gusainji became very pleased and said to Uncleji from His own mouth, "Uncleji, we must definitely go to live in Shri Gokul. He said these words at that time from His own mouth." Then these Vaishnavas stayed a few days with Shri Gusainji and returned to Khambhaich.

Bhav Prakash (Revealing the Sentiment): Madhavdas, in the lila, is a sakhi of chandrakala. His name is "Kokilkathi." His throat is like a cuckoo, therefore his voice is very dear to Shri Thakurji. And Sahajpal Doshi, in the lila, is Chandrabhan gop. And Jiu Parikh is "Mahiman." therefore they have a parental affection toward Shri Chandavaliji. Here too, they had the same affection for Shri Gusainji.

Prasang 2 - The Bhil Woman Becomes Vaishnava

And once Shri Gusainji sent Uncleji to Gujarat. Uncle Harivansji, having received the Lord's command, was going to Gujarat. On the

way, at one place Uncleji got lost. Uncleji went into a great wilderness. He remained in the jungle itself for three days. Then, while walking, on the fourth day he saw a heron flying. Then Uncleji understood, “there must be some place of water here.” Thinking this, he went on. A little distance ahead he saw a small village. He came there. There was a well. Uncleji went and stood by that well. A woman was drawing water there. And three Vaishnavas were also with Uncleji. Seeing these four men standing at the well, that woman left the water she was drawing, put it at the side of the well, and went away to stand separately at a distance. Then the Vaishnavas took out their bucket and rope and drew water from the well. After that they did bodily duties, cleaned their teeth, bathed, applied tilak, did japa and reading, completed their daily vows, and started to move on. As long as they were doing their daily vows, that woman kept standing near the well. And if any village person came to draw water, that woman would send them back from a distance.

After that Uncleji started to leave that place. Then that woman, from a distance, fell at Uncleji’s feet and requested him, and brought all four of them to her house, giving them shade and seating. But her words were not understood. So she explained by signs with her hands. Near her house there was a place for keeping cows. She seated all four men there and herself went into the village. From there she brought another woman who could understand speech, and with her she went into the forest, filled a basket with fruits, brought it, and placed it in front of Uncleji. Then Uncleji said to that woman, “if you take a price for these, then these fruits will be of use to us.” Then the second woman explained Uncleji’s words to the first woman. The first woman did not understand that speech at all. Hearing the first woman’s reply, the second woman said to Uncleji, “she says she will not take any price. And she asks why these fruits are not useful to you. Tell me the reason and I will explain it to her.” Then Uncleji said to the second woman, “if she takes a price, then the fruits in the basket will be useful to us. Otherwise, we Vaishnavas do not take anything from anyone without them being Vaishnavas.” Then the second woman explained all Uncleji’s words to the first woman. Then the first woman said in her own language to the second woman, “Tell him that he should make me a Vaishnava; then he will accept these fruits.” The second woman explained those words to Uncleji.

Seeing her strong insistence, Uncle Harivansji said to the second woman, “tell her that Vaishnavas must not eat anything that is forbidden.” The second woman repeated this to the first woman. Then the first woman said in her own language to the second woman, “Ask him what things a Vaishnava eats and what things a Vaishnava should

not eat." The second woman explained this to Uncleji, saying, "She is asking the method of eating." Then Uncleji said to her, "A Vaishnava eats grain and also eats fruits and such. But among grains, lentils called masoor should not be eaten. And among fruits and vegetables, carrot, radish, gular, and tarbuj/watermelon root or similar, these four things should not be eaten. If she leaves these things, then I will make her a Vaishnava and accept these fruits. Otherwise I have no purpose with her."

Bhav Prakash (Revealing the Sentiment): here it is shown that a Vaishnava must keep great carefulness about what is eaten and drunk. One must not accept anything from a non-Vaishnava. One should take it only by paying a price. Why? because a worldly person's "satta" (worldly ownership/connection) is on it. That is a form of other, worldly relation. Therefore, by the custom of Pushtimarg, Thakurji does not accept it. Because of that, the intellect becomes corrupted and outward-facingness is obtained. Here a doubt may arise: this woman plucked fruits from the forest with devotional feeling and gave them to Uncleji; no living being's worldly ownership is on those fruits, so why were they not taken? The answer given is: She took another woman with her into the forest and plucked those fruits; therefore her ownership came onto those fruits. And although she gave them with devotion, still she had not yet received Bhagavad-sambandh by the custom of the path, so her ownership was not accepted, because it is a worldly relation. Therefore in Shri Acharyaji Mahaprabhuji's path, a Vaishnava must not take any object from anyone who does not have Bhagavad-sambandh.

And masoor, carrot, radish, etc. are forbidden for Vaishnavas, because they are tamasic. From them the intellect becomes corrupted and obstacles arise in attaining the lila. Why? because tamasic things are not accepted by the Lord, and thus they cause restriction. This principle is shown.

Then the second woman explained all Uncleji's words to the first woman. Hearing Uncleji's words, that woman became very pleased in her mind. Then she said to the second woman, "He has freed me from this difficult world. Tell him that what he has said is very excellent. Therefore he should have mercy and quickly make me a Vaishnava." The second woman told all her words to Uncle Harivansji. Then Uncle Harivansji, seeing her very great longing, said to the second woman, "tell her to bathe, put on new clothes, and not touch anyone. When she comes like that, then I will make her a Vaishnava." The second woman explained this to her. Then that woman bathed and came to Uncle Harivansji in that very way, staying untouched by anyone. Then

Uncle Harivansji gave her the name. And explaining to her, he said, “daily you should take this name after bathing and wearing untouched clothes.” Then she again requested Uncle Harivansji, “now please accept these fruits.” Then Uncle Harivansji called for water, washed all the fruits, offered bhog, and on the fourth day, he and the three Vaishnavas, together with that woman, ate the fruits.

Then that woman again asked Uncle Harivansji all the customs of the path, “now how should I live?” Then Uncle Harivansji said to her, “throw out all the vessels in your house and bring new ones. Keep untouched vessels separately. Then take everything out of the house, clean the whole house with water and a new vessel, and fill water in new vessels.” Then the woman sent all the household things to her elder co-wife’s house. She showed Uncle Harivansji all the things that were in her house—rice, flour, raw provisions, brown sugar in new vessels, tuar and other items. Whatever Uncle Harivansji said was useful, she kept it in her house. Whatever Uncle Harivansji said was not useful, she sent it to the co-wife’s house. Then she asked Uncle Harivansji, “Will you accept anything from these?” Then Uncle Harivansji said to her, “Now all of your things will be of use to us.”

Bhav Prakash (Revealing the Sentiment): Because now Bhagavad-sambandh has happened, therefore it should be known that all her objects also have Bhagavad-sambandh.

Then she took out the rice, removed tuar dal, had a new grinding of bajra done, and brought some vegetables gathered from the forest. Collecting all materials, she said to Uncle Harivansji, “Now you cook.” Then Uncle Harivansji cooked and offered bhog to Shrinathji. When the time came, he removed the bhog, served the leaf-plates of those Vaishnavas, and then all five persons together took prasad. After that Uncle Harivansji showed that woman all the rules of cooking. Then Uncle Harivansji began to go from there. Then that woman said to Uncle Harivansji, “Now I will not let you go. This village belongs to Bhils. All the Bhils will come. I will send Bhils with you to escort you to a settlement. We are the chiefs of the Bhils of this village. And ahead from here there is a big forest, with many animals. You do not know the way, you will wander and suffer. So let the Bhils come; they will take you to the right path.”

Uncleji accepted her words as true, recognized her pure sentiment, and cooked in her house for three more days. In those three days he explained all the customs of the path to her. In that way the woman increased her taste and began to treat Uncle Harivansji’s words as authority. On the third day all the Bhils of the village came. With

them came the husband of that woman. Hearing that her husband had come, she sat blocking the doorway of her house. Her husband came to the door and stood there. Then she said to her husband, “Now you go to your other wife’s house. I have become a Vaishnava. Now I have no relation with you.” Saying such hard words, she did not let her husband enter the house. So that day he spread a cot at her door and lay there. Then her other bodily relatives sent him to go to the first wife’s house. He came there, spread a cot at that door, and slept.

At night Uncle Harivansji and the Vaishnavas were doing kirtan. Listening while lying at the doorway, he found great joy. Then he said to his wife, “Tell these men and have me made a Vaishnava too. They seem to be great holy persons. Therefore make my request to them.” Hearing her husband’s words, the woman said, “Whatever they say, will you do it?” He said, “Whatever they say, I will do. But ask them this much.” Then the woman, knowing her husband’s eagerness, happily told all this news to Uncle Harivansji: “My husband requests that he too be made a Vaishnava; whatever you say, he will do.” Hearing this, Uncle Harivansji said to her, “Tell him to farm, and if someone comes to fight him, he should fight too. But he must not go and attack any other village.” The woman went and told her husband these words. He spent the whole night thinking with happiness.

In the morning, Uncle Harivansji went with the Vaishnavas to clean their teeth. That Bhil man took a staff and walked in front of Uncleji. When Uncleji began cleaning his teeth, the Bhil man requested, “Now have mercy on me and give me the name; then you may go.” Then Uncleji bathed there. And Uncle Harivansji said to him, “You should clean your teeth, leave your former duties, bathe, wear freshly washed clothes and a new shawl, and come to me without touching anyone; then I will make you a Vaishnava.” The Bhil man followed Uncle Harivansji’s command, went home, purified himself, came to Uncle Harivansji, and did dandavat. Seeing his earnest longing, Uncleji gave him the name.

Then, knowing him to be a sevak, all the Bhils of that village, along with their women and children, became Vaishnava sevaks of Uncle Harivansji. After that all together they kept Uncle Harivansji there for three more days. All of them asked Uncle Harivansji about the customs and methods of the path. Uncle Harivansji explained to them the same rules that he had explained first to that woman. Then all those Bhils began to practice the same conduct throughout the village as Uncle Harivansji had instructed.

After that all the Bhils offered gold and cloth to Uncle Harivansji

according to their capacity, and three big bundles were formed. On the fourth day they had Uncle Harivansji cook again, and he ate prasad with the Vaishnavas. Then those Bhils took the bundles and escorted Uncle Harivansji up to Idalpur (Idar). When Uncle Harivansji entered the town, that Bhil man took a letter from Uncleji, asked permission, took leave, did dandavat to Uncle Harivansji, and all the Bhils returned to their homes. After that, leaving their former ways, those Bhils began to live as Vaishnavas and do farming. Whatever they ate, they first offered as bhog to Shrinathji and then ate. Uncle Harivansji had earlier given prasad clothes of Shrinathji to that woman; they used those while offering bhog. After that Uncle Harivansji came from Idalpur to the royal city, and from there, passing by Khambhaich, he went on carrying many offerings for Shrinathji and Shri Gusainji.

After that, one day Shri Gusainji came for service at Shrinathji's temple. Then one day Shrinathji informed Shri Gusainji, "Harivansji has made Bhils into sevaks; among them, in one Bhil's house service has been established. That Bhil daily dresses well and offers me bhog."

Bhav Prakash (Revealing the Sentiment): here it is shown that whatever object or material a Vaishnava offers to Shrinathji with love, the Lord surely accepts it, honoring Shri Gusainji's regard.

Hearing these words from Shrinathji's mouth, Shri Gusainji kept it in His mind. After some days, Uncle Harivansji came to Shrinathji's temple, had darshan of Shri Gusainji and Shrinathji, and became very pleased. Then Shri Gusainji finished Shrinathji's service and came to His seat. Uncle Harivansji did dandavat there and told all the news from the foreign place. When Uncle Harivansji narrated that Bhil episode, Shri Gusainji repeated to Uncleji the words spoken by Shrinathji. Hearing Shrinathji's words from Shri Gusainji's mouth, Uncle Harivansji did dandavat to Shri Gusainji and at once, taking one Vaishnava with him, went to the Bhils' village. In a few days Uncle Harivansji reached that woman's house. The Bhils of that village became extremely happy. Uncle Harivansji asked them about the method of cooking and offering bhog. They told him everything.

Then the Bhils said, "we first taste the salty items and then offer them, to see if the salt is correct." Hearing this, Uncle Harivansji forbade it. He said to that woman, "Once you have tasted it, everything becomes leftovers. Why should we offer our own leftovers to Shri Thakurji? By doing this service you are doing wrongdoing and offense." Then that woman said to Uncle Harivansji, "How did we know this difference? now whatever you command, we will do." Knowing her innocent

heart, Uncle Harivansji stayed in that village at that woman's house for three months.

Then he taught her all the methods of service, and he had everyone's houses made properly untouchable, with new cooking rules and practices. He explained to them all methods of service, cooking, and offering bhog, and he repeated before that woman all the words spoken by Shrinathji. Then that woman became very pleased in her mind. Thus the Bhils were accepted through Uncle Harivansji's regard, and that Bhil woman became greatly Bhagavadiya.

Bhav Prakash (Revealing the Sentiment): This Bhil woman, in the Ram-avatar lila, is Shabari. She had fed Shri Ramchandraji with love the already-tasted berries. From this, do not say that she fed him poisonous worms; because Shri Ramchandraji is supremely delicate and would not be harmed. With such love she fed Him those tasted berries. That love is the form of pushti. Therefore in this birth she was accepted. Here too she first fed Shrinathji tasted food. And in the lila she is among the Pulindini group; her name is Sanjhyavali. As the evening blooms, so her mind always stays joyful.

After that the Bhil woman kept Shri Thakurji's vessels separate, the water pot separate, her own vessels separate, all as Uncleji had instructed. Then she began to understand fully what leftovers are. Through her company, all the Bhils, acting with one mind, would ask her and do all the work. After that Uncle Harivansji left that woman and went to Shri Gusainji. Then together all those Bhils sent offerings to Shri Gusainji according to their capacity. Thus those Bhils became worthy of great grace through Uncle Harivansji's company.

Bhav Prakash (Revealing the Sentiment): In this narration it is shown that if one gets the company of Vaishnavas, then a soul receives fruit according to how its mind becomes. Although the attainment of fruit depends on the Lord's will, still from one's own side the soul should keep the best company, so that its mind never turns away. Therefore the mind should be fixed in one place.

Prasang 3 - The Rajput Daughter Is Accepted

And once Uncleji was going to Gujarat. He was walking on his path. On the way, a Rajput was taking his daughter from her in-laws house to his own home. As they were traveling on the road, Uncleji met those two. Then a village came, suitable for a night stop. Everyone went into a garden and stayed there. After that the Rajput went into the village to bring provisions. And the Vaishnavas who were with

Harivansji also went into the village to bring provisions.

Then Uncleji asked Rajput's daughter, “has anyone in your family become a Vaishnava?” Then that Rajput woman said to Harivansji, “if you show mercy, then we will become Vaishnavas.” Then Harivansji thought in his mind, “the materials are extremely excellent and fit for Bhagavad bhog. But without being Vaishnavas, how will Shrinathji accept these materials?” He kept thinking this.

Bhav Prakash (Revealing the Sentiment): Here a doubt arises that Shrinathji had already accepted Alikhan’s daughter, and afterward she came to Shri Gusainji’s refuge. Then why did Uncleji think like this here? The answer given is that without taking refuge, by the custom of Shri Acharyaji’s path there is no firm acceptance, and therefore pushti rasa is not obtained. That is why, even though Shrinathji accepted Alikhan’s daughter, Shrinathji still told her to go to Shri Gusainji’s refuge and become a Vaishnava. Otherwise, after experiencing rasa, what use is refuge? By the custom of Pushtimarg, if one becomes a Vaishnava, then the soul receives the gift of independent bhakti-rasa.

Therefore Gopaldasji has said in Vallabhakhyan: “Bhaktimargi jeev is independent; it does not become a devotee by itself.” So the bhaktimargi soul is fit for independent bhakti-rasa, but by itself it does not obtain that rasa. Therefore in Pushtimarg there is reliance on refuge. Without a guru, there is no firm surrender. Therefore Uncleji was thinking like this. And Bhagavadiyas are supremely generous; therefore in this way he considered giving her independent bhakti-rasa. Then again Rajput's daughter requested Harivansji, “will you make me a Vaishnava?” Uncleji understood very much the longing in that woman’s heart. Then Harivansji said to her, “Tell your father; afterwards I will make you a Vaishnava.”

After that her father came back with provisions. Then the daughter said to her father, “it would be a good thing if we become Vaishnavas.” Then Rajput said to his daughter, “This thought was also in my mind. But who will make us Vaishnavas here?” Then she said to her father, “The one who is with us is a great Bhagavadiya. If you request him, he will make us Vaishnavas.” Hearing his daughter’s words, Rajput became very pleased. Then Rajput himself requested Harivansji, “please give us the name; have mercy.” Harivansji, becoming pleased, said to Rajput, “you will become Vaishnavas?” Both of them strongly requested Harivansji. Then seeing their eagerness, at that very time Harivansji remembered Shri Gusainji, meditated, gave both of them the name, gave them malas, and made

them Vaishnavas. After that Harivansji cooked, offered bhog, and took prasad. Then in that garden he spoke Bhagavad narration until evening. Then at night they went into the village and slept. In the morning they got up and left. Traveling and narrating, they reached the next stop.

Then the daughter said to her father, “today please bring him to our house.” The father said, “you have said a very good thing.” Then that Rajput, requesting Harivansji, reverently brought him to his house. There was a beautiful place; they lodged Harivansji there. They prepared all the cooking materials and had Harivansji cook nicely. Harivansji cooked, offered bhog to Shrinathji, and took prasad.

Then at night, after doing kirtan, Harivansji requested Shrinathji, “Baba, this is untouched material, extremely excellent. Therefore please come here and accept this material.” By Harivansji’s request, Shrinathji came to that place and accepted it. In the morning Harivansji sent Shrinathji to the temple and himself went onward. After that, in the morning that Rajput woman got a fever. At the time of uthapan, that Rajput woman attained Bhagavad lila.

Bhav Prakash (Revealing the Sentiment): Why? because by Shrinathji’s touch her body became alaukik. How can an alaukik thing remain with worldly people? Therefore she immediately attained the lila. Just as Krishnadas Adhikari caused a courtesan’s daughter to attain the lila, in the same way here, through Uncleji, this Rajput’s daughter attained the lila. This sentiment should be understood. Thus Shrinathji accepted her in this way.

And in the lila this Rajput’s daughter is a sakhi of Chandrakala; her name is Navina. In Navina, newness manifests every moment; she is such a rasa-form. Therefore Shri Thakurji keeps moving behind her. Here too, through Uncleji, Shrinathji came to her house and accepted her in this way. She left her body and attained the lila. Therefore even a moment’s company of Bhagavadiyas destroys the world.

And on the night Shrinathji had come, the next morning Shri Gusainji Himself bathed there, had the conch blown, came into the temple, had darshan of Shrinathji, and asked, “Baba, why are you so full of rasa today? and why are you looking in some different way today? what is the reason?” Then Shrinathji said to Shri Gusainji, “tonight Harivansji offered me a new thing; I went there at night.” After that Shri Gusainji noted that day, and after offering mangal bhog, removed the bhog with care, did the adornment, and at rajbhog time, when the time came, removed the bhog, did rajbhog arti, and quickly put Shrinathji

into anosar. After uthapan that day, Shri Gusainji made little delay, and seeing Shrinathji tired, Shri Gusainji quickly did sen arti and put Shrinathji to rest.

Bhav Prakash (Revealing the Sentiment): Here it is shown that on the day the Lord becomes tired, that day one should quickly finish service and place Him into anosar.

After some days Harivansji came to Shri Gokul, had darshan of Shri Gusainji, and did dandavat in front of Him. Then Shri Gusainji said to Harivansji, “Do you go to foreign places and do such acts?” Hearing this from Shri Gusainji’s mouth, Harivansji became afraid in his heart and requested Shri Gusainji, “Raj, if something improper has happened, then you are the Lord; please forgive the sevak’s fault.” Then Shri Gusainji, bringing out that day, said to Harivansji, “Shrinathji had to take the trouble of coming there.” Hearing Shri Gusainji’s words, Harivansji said, “Raj, seeing the object extremely beautiful, this came into my mind, that if Shrinathji accepts this object, that is a good thing.” Then Shri Gusainji said to Harivansji, “this is the dharma of a sevak. But the Lord gets tired. Therefore whatever work you do, do it after thinking, in which Shrinathji does not get tired and your dharma also remains. Such work a sevak of Shri Thakurji should do. And that woman attained Bhagavad lila through you, by Shrinathji’s grace; she obtained alaukik siddhi. But you are like a child without knowledge; just as a child, tempted by sweets, goes to grab a snake, but does not know it is a snake, so if trouble arises, the child’s parents must serve and care. In the same way, Shri Acharyaji Mahaprabhuji’s sevak Ramdasji left his own untouchable rule and worked as a soldier, but he did not cause any trouble to Shri Thakurji. Seeing Ramdasji, Shri Acharyaji Mahaprabhu said from His own mouth, “Ramdasji is blessed, blessed.” Therefore Vaishnavas should keep such love for Shrinathji as Ramdasji had.” Hearing Shri Gusainji’s words, Harivansji remained silent and gave no reply to Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In this narration this principle is established, that in Pushtimarg service is with child-like feeling. One should know Shri Thakurji like an innocent child and serve Him. Just as an innocent child’s worry remains with its mother and father, so Shrinathji’s worry always remains with Shri Gusainji. Therefore Shri Gusainji spoke to Uncleji in this way. But Uncleji always stays immersed in mature sentiment, so for him this was proper, and nothing obstructed him. And it is not proper for a sevak to speak much before the master; therefore he stayed silent and did not reveal his own sentiment.

Prasang 4 - No Vaishnava in That Village

And once Shri Gusainji came to Gujarat. He went to a village and made his lodging there. Then Shri Gusainji sent one Braj-dweller who was with Him to bring provisions. That Braj-dweller, following Shri Gusainji's command, brought all provisions from the village. Then that Braj-dweller requested Shri Gusainji, "Maharaj, in this village there is not even one Vaishnava." At that time Shri Gusainji said from His own mouth to that Braj-dweller, "Harivansji has never come on this path. If Harivansji ever came on this path, then at least one Vaishnava would be here. That Uncle Harivansji was such a Bhagavadiya that, whichever path he took while traveling to foreign places, he would make Vaishnavas in every village." Thus Shri Gusainji praised Harivansji with His own mouth.

Prasang 5 - Drinking Water from a Kshatriya's Vessel

Again once Harivansji and Krishn Bhatt were going to Ujjain. On the way, a Kshatriya sevak of Shri Gusainji was living in a village. That Vaishnava recognized Harivansji from atop his shop. He came down from the shop and did dandavat to Harivansji. Then that Kshatriya took Harivansji to his market-place. Seating Harivansji, he requested, "Harivansji, have you taken water?" Then Harivansji gave his own bucket. That Kshatriya left Harivansji's bucket aside and filled his own bucket and brought it. From that bucket Harivansji took water. After that Harivansji got up and went ahead with the water. Then that Kshatriya requested Harivansji, "when you return on this route, please come to my house." Harivansji said to that Kshatriya, "if we come on this route, we will come to your house." Saying this, Harivansji went onward.

Then on the road Krishn Bhatt said to Harivansji, "Harivansji, this Kshatriya does not seem to have any conduct; then why did you take water from his bucket?" Harivansji said to Krishn Bhatt, "I do not know about Kshatriya's conduct, but when he was sitting with Shri Gusainji to receive the name, at that same time I too was sitting with Shri Gusainji. At that moment I recognized him. Therefore I sat at his shop and drank water from his bucket." Thus in Vaishnavas, such an all-soul feeling is established in Harivansji; therefore he has a simple sentiment toward Vaishnavas. Krishn Bhatt understood this and remained silent.

After some days Harivansji returned from Ujjain. Then he came to that

village. Harivansji went to that Kshatriya's shop. That Kshatriya, with great respect and joy, brought Harivansji to his house and had good provisions given, and had Harivansji cook. Harivansji cooked in his house, offered bhog to Shri Thakurji, removed the bhog on time, and took prasad. When night came, Kshatriya, from his wealth, gathered three thousand rupees, gold, silver, jewelry, and bracelets together and handed them to Harivansji, saying, "take this to Shri Gusainji. I will soon leave this place. If the master's goods reach the master, that is good." Harivansji took those goods and came to Shri Gokul to Shri Gusainji. He called for everything, did dandavat of that Kshatriya before Shri Gusainji, made it pass through the Lord's sight, and handed all those goods to the store-keeper. That Kshatriya Vaishnava had such a complete all-soul feeling.

Prasang 6 - The Narration of the Two Hundred Fifty-Two

Vaishnavas

And once Shri Gusainji came at night into the courtyard to relieve Himself. There Harivansji was standing in the courtyard. Shri Gusainji began to speak with Harivansji. While speaking, both of them forgot bodily awareness. Such an indescribable narration went on that they had no awareness of the body. At that time there was a large brass water pot in Shri Gusainji's hand; Shri Gusainji did not notice its weight. And Harivansji also had so little awareness that he did not even take the pot from the Lord's hand. In such absorption of narration, both became so filled with rasa that they forgot bodily sense. It was hot day and night. After that a servant came and requested Shri Gusainji, "Maharaj, it is time to rise." Then Shri Gusainji got up from there. After that, doing bodily duties, applying oil and bathing, Shri Gusainji went to the temple. All these works the Lord did while still in the absorption of narration. And Harivansji remained without bodily awareness for three days because of the absorption of narration.

Prasang 7 - Not Letting the Conch Be Blown While

Shrinathji Slept

And one day Harivansji bathed, went up to the temple on Shri Giriraj, and stood before the temple. Harivansji saw that Shrinathji was

sleeping deeply. The time for conch-blowing had come, but Harivansji did not allow the conch to be blown. All the attendants stood still. Meanwhile Shri Gusainji bathed and came up to the temple on the hill. Shri Gusainji asked the attendants, “why was the conch not blown?” The attendants requested, “Maharaj, we were about to blow the conch, but Harivansji forbade us; therefore we are all standing.” Then Shri Gusainji asked, “Harivansji, why did you not let the conch be blown till now?” Then Uncleji requested Shri Gusainji, “Maharaj, Shrinathji was sleeping deeply; therefore I stopped the conch from being blown.” Hearing Harivansji’s words, Shri Gusainji remained silent. Then Shri Gusainji Himself had the conch blown, offered mangal bhog, and came outside to sit.

Then Shri Gusainji said to the attendants, “do not let Shri Thakurji’s time pass. When the time comes, strike the cymbals before the temple, have the conch blown, and wake Shri Thakurji.” Thus Shri Gusainji explained this to the sevaks of Shrinathji from His own mouth. From that day onward the attendants began to do Shrinathji’s service according to Shri Gusainji’s command.

Bhav Prakash (Revealing the Sentiment): In this narration it is shown that Shri Acharyaji Mahaprabhu kept child-feeling in service. A child should be awakened before sunrise; otherwise the child’s intellect becomes dull. Shri Acharyaji Himself gave this teaching to Shri Gopinathji; that matter has been narrated earlier. Therefore Shri Gusainji explained this to Shrinathji’s sevaks in this way.

Prasang 8 - Shrinathji’s Gaze Follows Shri Gusainji

And once Shri Gusainji was going to the bed-chamber temple at the time of bhog. Shrinathji was looking toward Shri Gusainji’s face. At that time Uncleji was outside having darshan of Shrinathji. Seeing Shrinathji’s gaze toward Shri Gusainji, Uncleji requested Shri Gusainji, “Maharaj, where are you going? Shrinathji is looking toward you.” Shri Gusainji said to Uncleji, “what can be done? this work must be done.” Even after Shri Gusainji reached the bed-chamber temple, Shrinathji’s gaze remained toward Shri Gusainji. In this way, by Shri Gusainji’s grace, Uncleji experienced Shrinathji’s darshan with simplicity.

Prasang 9 - Two Days of Separation

And once Harivansji was sitting near Shri Gusainji. In some matter Shri Gusainji became angry with Uncleji. There was a stool nearby, and Shri Gusainji struck Uncleji. Then Uncleji remained in separation for two days.

Bhav Prakash (Revealing the Sentiment): Because Shri Gusainji had very great affection for Uncleji; therefore, knowing Uncleji was hurt, Shri Gusainji Himself stayed in separation for two days.

Prasang 10 - Harivansji Is the Pupil of My Eyes

And one day Shri Gusainji, in great happiness, was speaking with Shri Rukmini Bahuji, “all these Vaishnavas are mine; all of them are the form of my body.” Then Shri Rukmini Bahuji asked Shri Gusainji, “which limb of yours is Harivansji?” Then Shri Gusainji said to Shri Rukmini Bahuji, “this Harivansji is the black pupil of my eyes.”

Then one day Uncleji got hurt by a stumble and felt pain. Then Shri Gusainji’s eyes also began to hurt. Shri Rukmini Bahuji asked, “why are your eyes hurting?” Then the Lord said, “Harivansji has been hurt by a stumble; he is in pain; therefore my eyes also hurt.” After that, when Uncleji came back, the Lord’s eyes also became well again. In this way Shri Gusainji directly showed Shri Rukmini Bahuji the true form of His Vaishnavas.

Prasang 11 - Shri Gusainji’s Form Becomes Hidden

And once Uncleji made a request to Shri Gusainji, “Maharaj, you should stay continuously in Shri Gokul, and I alone will go to foreign places.” Hearing this statement of Harivansji, Shri Gusainji Himself said to Harivansji, “this is the very work for which I had kept you close.” Saying this, the Lord became silent. At that time, in Harivansji’s mind, Shri Gusainji’s swarup was forgotten. Then Shri Gusainji sent Harivansji to Gujarat. Here Shri Gusainji showed the Asur-vyāmoh lila. Harivansji did not recognize Shri Gusainji’s swarup. In this way the Lord Himself covered His own swarup. This is the Lord’s lila. Otherwise, how could worldly talk ever arise in Harivansji’s mind? Shri Gusainji had kept Harivansji near Himself for the sake of the narrations of Prasang. When a worldly thought came into Uncleji’s mind, then all this was forgotten. The one who prompts

the intellect is the Lord Himself.

Bhav Prakash (Revealing the Sentiment): Just as Shri Acharyaji Mahaprabhu had Shri Illamagaruji repeatedly told “leave, leave,” and afterward he abandoned the home, in the same way Shri Gusainji had Uncleji repeatedly told to stay continuously in Shri Gokul. The Lord inspires the devotee and then acts according to the devotee’s wish. How? When Madhavdas desired to live in Gokul, the Lord arranged a way for him to live in Shri Gokul. In the same manner, by having Uncleji told to remain in Shri Gokul continuously, Shri Gusainji Himself disappeared according to worldly custom. And at that time He sent Uncleji to Gujarat, because Uncleji’s love for Shri Gusainji is very great. Therefore, seeing Shri Gusainji’s Asur-vyāmoh lila would cause Uncleji extreme pain. So Shri Gusainji sent Uncleji to Gujarat and then afterward performed His disappearance lila. This is the custom of love.

Prasang 12 - Crossing Yamuna on Uncleji’s Footsteps

And once Harivansji set out from Shri Gokul carrying materials for Shrinathji. He came to the ghat of Yamunaji at evening time. No boat was found. Then Uncleji thought in his mind, “Tomorrow there is a festival; when six gharis of the night still remain at dawn, these materials will be needed. Therefore these materials must be prepared at night. And Shrinathjidwar is ten kos away. How will we reach?” Then he said to the Vaishnava with him, “wherever I place my foot, you place your foot there.” Then Uncleji went ahead taking Bhagavan’s name and stepping into Shri Yamunaji. That Vaishnava also walked, placing his feet over Uncleji’s feet.

After going a little distance, that Vaishnava thought in his mind, “why should I place my foot on Uncle Harivansji’s foot? I will go by taking Bhagavan’s name with my own mouth.” Then that Vaishnava moved his foot separately while taking Bhagavan’s name. At once he began to sink in Shri Yamunaji. He cried out. Then Uncle Harivansji said to him, “I had told you that wherever I place my foot, there you place yours. Why did you place it separately?” Then that Vaishnava told Uncleji what was in his mind: “Uncleji, I thought that I too would walk taking Bhagavan’s name, placing my foot separately.” Then Uncleji said, “the Bhagavan name that I took has been heard by Shri Thakurji, but yours has still not been heard.” Then Harivansji caught that Vaishnava by the arm and took him across, and showed him such greatness.

After that Harivansji arrived at Shrinathjidwar. There he did full prostration to Shri Gusainji. He handed the materials into the storehouse, went home, and slept. Then that Vaishnava told Shri Gusainji all his story and asked, “Maharaj, Uncleji said, ‘the Bhagavan name I took has been heard by Shri Thakurji, but yours has still not been heard.’ What does that mean?” Then Shri Gusainji ordered, “until the Lord accepts a soul’s remembrance and service, it does not become firm. And even if it becomes firm, without firmness the fruit is not accomplished. Uncleji’s Bhagavan name has become firm, therefore the greatness of the Ashtakshar is manifestly present in him. Yours is not yet firm. Therefore there is a need for the company of Bhagavadiyas.”

Then that Vaishnava requested Shri Gusainji, “Maharaj, how is it seen that the Ashtakshar’s greatness is manifestly present in Uncleji?” Then Shri Gusainji ordered him, “go to Uncleji’s house; there you will see that manifestation.” So that Vaishnava went to Uncleji’s house and saw that Harivansji was sleeping, and from every hair of his body the sound of the Ashtakshar was coming out. Seeing this, that Vaishnava’s doubt was removed.

Bhav Prakash (Revealing the Sentiment): In this narration a doubt arises that in Pushtimarg the Lord chooses a soul and then the soul comes into refuge. The Lord accepts the service and remembrance of the soul that has come into refuge. Then why is it said here that it becomes firm only when the Lord accepts it? The answer given is that the Lord, by grace, takes the soul into refuge from His own side, but until the soul’s sentiment becomes steady, the practices it does not bear fruit. Therefore the soul should keep the feeling of refuge in the Lord, should continuously do the Ashtakshar and other practices, should keep the company of Bhagavadiyas, and should remain eager in Bhagavad service. When its sentiment becomes stable, then the name, service, and everything done with steady sentiment give fruit immediately. This principle is shown.

Prasang 13 - Shri Gokulnathji Goes to Dwarka

These marked * prasangs belong independently to Shri Harirayji. And once the Vaishnavas of Gujarat requested Uncleji, “our worldly bonds are strong, therefore we cannot go to Shri Gokul. So how will we get the darshan of Shri Gokulnathji?” They made such a request. Then Uncleji went to Rajnagar and wrote a petition-letter to Shri Gokulnathji and sent a man to His house: “Raj, if you do not go to Shri Dwarkaji, then no one of Shri Vallabh’s family will go to Shri

Dwarkaji. Therefore once you must surely go to Shri Dwarkaji." The man took that petition-letter from Uncle Harivansji and went. In a few days he came to Shri Gokul and gave it to Shri Gokulnathji. Champabhai Bhandari read that letter aloud before Shri Gokulnathji.

Then Shri Gokulnathji said to Champabhai, "I certainly must go to Shri Dwarkaji." Shri Gokulnathji had previously made a firm resolve that He would not go to foreign places for offerings, but considering the greatness of Shri Dwarkaji and seeing what Uncle Harivansji wrote, Shri Gokulnathji went to Shri Dwarkaji. First He came to Rajnagar. Staying there a few days, Shri Gokulnathji went to Shri Dwarkaji. He stayed in Shri Dwarkaji for thirteen days. Then Shri Gokulnathji again came to the Rajnagar. At that time Uncle Harivansji was with Shri Gokulnathji. Then Shri Gokulnathji went to Shri Gokul, leaving Uncleji in the foreign place. After some days Uncleji came from the foreign place to Shri Gokul, handed the offerings to Shri Giridharji, and came for darshan of Shrinathji.

There on the mountain, after Uncle Harivansji had darshan of Shrinathji, he asked the attendant Ramdasji, "Ramdasji, what news is there now?" Ramdasji said to Uncle Harivansji, "Uncleji, news is said only when something remains unfinished. But now there is one son, Shri Gokulnathji." Ramdasji said only this much to Uncle Harivansji. Then Ramdasji asked Uncleji, "what news do you have?" Uncleji said to Ramdasji, "Ramdasji, now the entire Panchadhyayi is being recited. The reason is this: earlier, when one shloka was recited, Shri Gusainji Himself would explain its meaning, and in that absorption we would remain intoxicated for many days. Now even recitation is not done; such a time has come. That time went away together with the Lord."

Prasang 14 - Daily Reading of Subodhini and Katha

And once Shri Gokulnathji and Shri Ghanshyamji, these two brothers, were sitting and conversing with each other. At that time Uncle Harivansji came into the sitting room for darshan of Shri Gokulnathji. Uncleji did dandavat and said to Shri Gokulnathji and Shri Ghanshyamji, "Baba, what more narration are you speaking? Now take care of your books." Those two brothers accepted Uncle Harivansji's words as instruction. From the next day Shri Gokulnathji and Shri Ghanshyamji would read day and night the Bhagavat commentary, Shri Subodhini, and Shri Gusainji's own notes, while Harivansji sat nearby and listened. Thus they remained day and night in absorption of rasa, and considered its sentiment. When something

was not understood, Shri Ghanshyamji would go to Shri Giridharji and ask.

First Shri Giridharji asked Shri Ghanshyamji, “Baba, do you see this now? He is saying this.” At that moment tears began to fall from Shri Giridharji, remembrance of the Lord filled his heart, and for a moment he had no bodily awareness. Then he seated Shri Ghanshyamji in his lap, kissed his face, and said, “what were you seeing?” Shri Ghanshyamji said to Shri Giridharji, “Shri Vallabh Dada is seeing.” Hearing this, Shri Giridharji became very pleased with Shri Ghanshyamji. Whatever Shri Ghanshyamji came to ask, Shri Giridharji explained its intention well and said, and ordered, “without Shri Vallabh, who can see this?” Shri Gokulnathji would say this privately, sitting alone, in front of Uncle Harivansji.

Once Shri Balkrishnaji heard Shri Giridharji’s words. Then one day, when katha was happening near Shri Gokulnathji, Shri Balkrishnaji came and said to Shri Gokulnathji, “Shri Vallabh, recite Shri Subodhini to me.” Shri Gokulnathji said, “Dada, you are elder; how can I speak before an elder?” Shri Balkrishnaji said, “there is no obstacle in this; therefore you must surely recite the katha to me.” Then Sobhā Beti as the chief listener, and Shri Balkrishnaji, Shri Ghanshyamji, and these people sat privately and listened to katha from Shri Gokulnathji’s mouth. Only two Vaishnavas could know that place: one was Uncle Harivansji and the other was Nihalchandbhai. In front of these two, Shri Gokulnathji, sitting in his own room, would speak katha. Nihalchandbhai was able to know katha for this reason, that he had heard katha many times from Krishn Bhatt. And Krishn Bhatt, Uncle Harivansji, and Nihalchandbhai, after hearing katha from Shri Gusainji’s mouth, would sit together and consider Shri Subodhini, remaining absorbed in its rasa. Therefore, by Uncle Harivansji’s permission, Nihalchandbhai was able to know Shri Gokulnathji’s katha, and thus Shri Gokulnathji mercifully spoke katha before them.

After Shri Gusainji, Harivansji left everything and lived in Shri Gokul. He would listen to Shri Subodhini from Shri Gokulnathji’s mouth and stay day and night immersed in its rasa. Such was Harivansji, a Bhagavadiya and great recipient of the Lord’s grace. Therefore, how far can his narrations be told?

Varta 4 - Muraridas Suryadvija Brahman

Now the sevak of Shri Gusainji, Muraridas, a Suryadvija Brahman who lives in the East. The sentiment of his narration is being told.

Bhav Prakash (Revealing the Sentiment): That Muraridas is a sattvic devotee. In the divine play his name is 'Mandakini'. He manifests from Vishakhaji. Therefore he possesses her emotional nature. He has attachment to the divine child pastimes. So Mandakini remains always ready in the service of Nandalaya. Therefore Shri Thakurji is pleased with him. He reveals to Shri Chandawaliji the secret of all the meetings in the divine play. Therefore he is very dear to Shri Chandawaliji.

This Muraridas was born in the East to a Suryadvija Brahman. When he was six years old, his mother and father died. After that he stayed at his uncle's home. That uncle had him educated. So he studied a little. After that when he became fifteen years old, he came into the company of a sannyasi. So Muraridas came to Kashi with that sannyasi. At home he did not say anything to anyone. So his uncle and all others searched everywhere for Muraridas, but they did not find him. Then all gave up and remained sitting in despair.

At that time Shri Gusainji was residing in Kashi. There Shri Gusainji was bathing at Manikarnika. At that same time Muraridas also came there to bathe. As soon as he saw Shri Gusainji he became absorbed. He stood there for one gharī. Then Shri Gusainji, knowing Muraridas to be a divine soul, called him, saying: "Muraridas! Have you come?" Then Muraridas bowed down and made a request: "Maharaj! Your grace has happened, so I have come. I have wandered for many days. Now please show mercy and take me into your refuge." Then Shri Gusainji instructed: "Bathe in Ganga. I will accept you into my refuge." Then Muraridas bathed. After that Shri Gusainji had the offering of name performed for Muraridas.

Then, knowing the immature condition of Muraridas, Shri Gusainji kept him near himself for a few days. Through the grace of Shri Gusainji the true form of the Path shone forth to Muraridas. Then he said: "Maharaj! Please grant me Shri Thakurji to receive. My heartfelt desire is to perform seva." Then Shri Gusainji gave him the form of

Lalaji to receive and instructed: “Serve with the emotion of a child. He will grant you all experience.” Then Muraridas bowed to Shri Gusainji and, receiving Shri Thakurji in a casket, came to his home. There he purified the house and began performing the service of the Lord. But there he had no means of livelihood. Therefore Muraridas came from his village to Patna for the sake of livelihood. He stayed as a worker for a Kayastha there. There he did writing work and received five rupees a month. After some days that Kayastha died. Then Muraridas left from there. He came to Gaudadesa.

Prasang 1 - Muraridas stays with Narayandas in Gaudades

There Muraridas went to Gaudadesa and stayed as a worker with Narayandas. Narayandas was a worker of the emperor ‘Daud’, a chief diwān of the entire realm. Whatever Narayandas did became known throughout the whole kingdom. So Muraridas went and stayed as a worker of Narayandas. But Muraridas never showed his mālā and tilak to Narayandas. And Muraridas did not reveal his Vaishnav identity. There Narayandas, in the government service, began giving Muraridas a salary of twelve rupees per month. Then Muraridas said to Narayandas: “I will take only eight rupees per month, but when the day begins I will come to you and work, and when half the day remains I will go. If this agreement suits your mind, then keep me as a worker; otherwise do not.” Hearing these words from the mouth of Muraridas, the whole assembly became astonished. They wondered: “Brother! What is he asking?”

Bhav Prakash (Revealing the Sentiment): Why? Because other people would demand more wages for work, and here he is saying, ‘I will take less from you’! So neither Narayandas nor the entire assembly could understand this secret. Later Muraridas explained, and Narayandas agreed. So by the authority of Muraridas’ words, Narayandas kept him as a worker.

Whenever Muraridas came to the court, Narayandas, in front of the radiance of Muraridas, would appear like a worker. And whatever writing work others completed in four watches of the day, Muraridas completed easily in four gharīs. Seeing this, Narayandas and everyone else remained amazed. But even Narayandas did not know the inner secret of Muraridas.

And upon the forehead of Muraridas was the service of Shri Balkrishnaji, placed there by Shri Gusainji. So Thakurji expressed

great affection towards Muraridas. Shri Thakurji spoke directly to Muraridas. Whatever the Lord desired, he asked from Muraridas. And if at that moment Muraridas did not give that object to the Lord, then Shri Balkrishnaji would quarrel with Muraridas like a natural child. Then Muraridas, knowing him as the Lord, would immediately give whatever Shri Thakurji asked into the divine hands of Shri Balkrishnaji. In this way Muraridas experienced and savored the supernatural divine play.

Muraridas would rise after the last watch of the night, complete bodily duties, bathe, go to the temple, cook, awaken Shri Thakurji, and offer the morning child offering. Then he would return to the kitchen. When the time for the offering came, he would perform the maṅgala ārati of Shri Thakurji, adorn him, and offer the adornment offering. Then he would go to the kitchen again, complete all services, offer the food, and perform ārati. After that, according to custom, he would prepare the materials, rock the Lord's cradle, offer the royal meal, perform the resting service, do japa, and according to time offer the food and perform the anusar. Then Muraridas, filling the tray for Shri Thakurji's anusar, placed some material in front of him as chavenā. After that, Muraridas took prasada, put on clothing, and when he set out for court, Shri Thakurji followed behind him. Then Muraridas placed various toys into the divine hands of Shri Thakurji and said: "Today I will bring this good item for your work." Then Shri Thakurji released Muraridas' garment. Then at the door of the house, Muraridas went outside. Then Shri Thakurji climbed down, came inside from the threshold, and played inside the house.

When evening came and Muraridas came to the door and called out, "Open the door," then Shri Thakurji came near the door and asked: "What thing have you brought today for our work?" Then Muraridas would name all the fruits and other things that he had brought. Then Shri Thakurji opened the inner door. And on some days Muraridas would bring the things from the market, but he would hide the items meant for Shri Thakurji's playful look. And when the Lord came to open the door, Shri Thakurji would ask in that same manner. Then Muraridas would say: "Lala! Today I did not find anything." Then Shri Thakurji said: "Then I also will not open the door today." Then Muraridas, standing outside, made many loving requests. Then he named the items. Then Shri Thakurji opened the door.

Afterwards, when Muraridas opened the inner door and went into the courtyard, then immediately Shri Thakurji, quarrelling with Muraridas, climbed upward. And when Muraridas arranged and washed the materials and placed them before the Lord, then Shri

Thakurji accepted them.

Bhav Prakash (Revealing the Sentiment): There may be a doubt here: how could Muraridas offer milk sweets to Shri Thakurji without bathing? This is not the practice of the Path of Shri Acharyaji Mahaprabhu. And how could Shri Thakurji even touch Muraridas without him having bathed? Here it is said that there are two kinds of divine forms of the Lord. One is the form that uplifts all beings, and the other is the form that uplifts devotees. This has been explained earlier. Here, in the devotee-uplifting form, Shri Thakurji gives all happiness to Muraridas. Why? Because the devotee-uplifting form does not depend on external purity. This form desires only love. Seeing the love of Muraridas, Shri Thakurji would manifest in his own form and come near Muraridas. Like a small child, he would cause Muraridas to experience all forms of joy.

Then Muraridas would bathe and prepare the kitchen. After that he would offer the meal, cleanse the kitchen of Shri Thakurji, offer the food, perform the ārati, then put Shri Thakurji to rest, step outside for a short walk, bring back the prasada, gather the materials needed for the next day, place them in the kitchen, and then sleep. In this way Muraridas went for his employment. Afterward, when he returned home from the court at evening time, he would bring a little of every new fruit, vegetable, or any greens that he saw in the market. But he would never return home without bringing some material. On the day when he found no fruit or other items suitable for the special offering, he brought some dry nuts from the stalls of the market.

Bhav Prakash (Revealing the Sentiment): Why? Because for the special “utthapan” offering, dry fruits are absolutely needed. This is service in the mood of the Pulindini. When Shri Thakurji awakens in the caves of Govardhan, the Pulindini offers fruits, flowers, and dry fruits. In this same emotional mood, Muraridas lovingly cared for Shri Balkrishnaji. But no one knew this secret.

After some days, Narayandas placed a spy behind Muraridas. Narayandas told that spy, “Stay with him in such a way that he does not know.” When Muraridas rose from the court, that spy followed behind him. He observed all his actions. After that, when Muraridas opened the door and went inside, the spy came to Narayandas and reported everything that he had seen there. But he could not grasp the inner secret. So great restlessness arose in Narayandas’ mind. Then Narayandas asked Muraridas, but Muraridas did not tell Narayandas what was in his heart.

Bhav Prakash (Revealing the Sentiment): Why? Because Narayandas was not yet a Vaishnav. So how could one reveal one's dharma before someone who is not yet a Vaishnav? If done, the dharma would be lost. Therefore Muraridas did not reveal his secret.

One day, at evening time, Muraridas left the court and went home. Then Narayandas followed behind him to his house. Muraridas came home according to his daily routine. When he began to give the door panel, and then turned around, he saw Narayandas standing there! Narayandas said to Muraridas: "Muraridas! Today I have come to see your house." Then Muraridas said to Narayandas: "Now I am not your sevak. My agreement with you was that I serve your work until evening. Again tomorrow morning, when the day rises, I will come for your service. Why have you followed me?" Saying this, Muraridas closed the door. But he did not allow Narayandas to enter his house.

Bhav Prakash (Revealing the Sentiment): Why? Because Muraridas had the shelter of Shri Thakurji. Therefore he did not fear Narayandas. And Muraridas knew that if Narayandas had true longing, then with humility he would come again. Therefore he did not allow him the first time.

Then Narayandas returned to his home. But from seeing Muraridas' behavior, Narayandas understood in his mind that he must be some great soul. He does not reveal his true nature to anyone. Later, on the next day, when Muraridas left the royal gate at evening time, Narayandas again came to Muraridas' house in the same manner. As soon as Muraridas began to close the door, Narayandas fell at Muraridas' feet and made many requests. Knowing Narayandas' earnest plea, Muraridas allowed him to come into his home.

Bhav Prakash (Revealing the Sentiment): This shows that without being a divine soul, such humility does not arise anywhere. And in the divine play, Narayandas is Premalata. Premalata is the companion of Mandakini. Therefore here too, through Muraridas, she is being accepted. Seeing Narayandas' humility, Muraridas allowed him to come into his home.

Then Narayandas, making many requests, asked Muraridas: "Muraridas, what is your lineage or tradition? And there seems to be no other person offering you any help in your home. So what do you do when you come home?" Then Muraridas, knowing the great humility of Narayandas, said to him: "Our lineage is the Shri Vallabhi Sampradaya. Our Guru-Prabhu is Shri Gusainji. We are his sevaks." Then Narayandas fell at the feet of Muraridas. And Narayandas

requested him: “Muraridas! Make me your sevak.” Then Muraridas said to Narayandas: “A sevak can be made only when Shri Gusainji comes here; then the opportunity will arise. If you go yourself to him, the opportunity will arise. Or if you send a man from here to the Lord, then whatever reply comes, that we shall do.”

Then Narayandas said to Muraridas: “Muraridas! Shri Gusainji does not know me at all. Therefore you please show grace and write a petition, and send a man as a messenger to the royal office.”

When Muraridas went to perform the service of Shri Thakurji, Narayandas remained seated at the house of Muraridas. After Muraridas completed Shri Thakurji’s service, Narayandas again requested him: “Now please write the letter to Shri Gusainji, then I will go to the court and arrange for the messengers.” Saying this, Narayandas had two letters written by Muraridas. After that Narayandas returned to his court and arranged two messengers and sent those letters to Adel. To those messengers Narayandas said: “Whoever brings me the replies to these letters quickly, I will give him a reward.” So those messengers of Narayandas quickly arrived before Shri Gusainji.

Someone among the Vaishnavs read Muraridas’ letters and requested Shri Gusainji: “Maharaj! How should the reply to these letters be written for Muraridas?” Then Shri Gusainji, with his own divine hand, wrote the eight-syllable mantra.

And from his divine mouth he said: “Write to Muraridas this — that before your Shri Thakurji you should announce the name of Narayandas. And I also shall come within a few days.” So, according to the command of Shri Gusainji, it was written and sent to Muraridas. Then from the place of Shri Gusainji, taking that reply letter, the four messengers departed. In a few days they returned back to Narayandas. Then Narayandas became very pleased with those messengers. He gave each one a gold coin and a turban and sent them off. After that, Narayandas himself came to the house of Muraridas and gave that letter into Muraridas’ hand. Muraridas read that letter and said to Narayandas: “Now you bathe.” Then Narayandas bathed right there. After that, Muraridas, offering the royal meal to Shri Thakurji, instructed Narayandas according to the letter of Shri Gusainji. After that, Muraridas made Narayandas do the remembrance of Shri Krishna.

Then Narayandas requested Muraridas, saying: “Why are you now doing this improper thing, that you make us bow to you?” Then

Muraridas said to Narayandas: “Now between you and me, the practice of Shri Krishna remembrance has arisen. So do not bring any other feeling into your mind.” Afterwards, Muraridas gave Narayandas the darshan of Shri Balkrishnaji. Seeing that darshan, Narayandas became very pleased. Then Narayandas, taking prasada from the house of Muraridas, came to the court. From that day onward, Narayandas came daily to the house of Muraridas for the darshan of Shri Thakurji. And on any day when he could not obtain darshan, then that evening Narayandas would come with Muraridas, take darshan, and receive prasada.

From the side of Shri Gusainji, on the fifth day, Narayandas sent a messenger. In that letter he wrote: “Maharaj! Please come quickly.” When Shri Gusainji understood greatly the longing of Narayandas, and Muraridas also understood that in the heart of Narayandas there is great desire for the darshan of Shri Gusainji, then Muraridas wrote a petition and sent it to Shri Gusainji. Then the Lord, from Adel, decided to go toward Purushottampuri. And when Muraridas told Narayandas this — “Now Shri Gusainji will arrive here in a few days” — then Narayandas became extremely pleased in his heart.

And from the day Narayandas received the name from Muraridas, from that day onward, Narayandas showed great respect toward Muraridas. And in his own mind Narayandas understood Muraridas in this way: “All my wealth and everything I possess is Muraridas.” From the association of Muraridas, Narayandas became god-oriented in this manner. Therefore, one must associate with those who are god-oriented. Thus, Muraridas is such a beloved, grace-filled devotee of Shri Gusainji. Therefore the account of his life has no end. So up to this point it is being told.

Varta 5 - Narayandas Diwan Kayasth

Now the sentiments of the story of Shri Gusainji's sevak Narayandas, Nathastha Diwan, resident of Gaud country, are being told.

Bhav Prakash (Revealing the Sentiment): Narayandas is a rajas bhakta. In the Divine Play, his name is Premalata. She manifests from Visakhaji, therefore her form is of emotions. So Premalata is the manifestation of Narayandas. And one intimate sakhi of Premalata is Gaurangini. So his wife Veera is the manifestation of that Gaurangini.

So Premalata has great attachment to the child-pastimes. Therefore she remains in Nandalaya during all eight periods of the day. There she is always united with Mandakini. These two are sakhis. So both are the chief helpers of Shri Chandravali. Premalata arranges all the materials for fulfilling the desires of Shri Thakurji and Shri Chandravali. Therefore she is dear to Shri Chandravali. And Gaurangini is skilled in the nikunj pastimes. She is always ready in Shri Chandravali's nikunj lila. Her limbs have a very beautiful fair complexion, similar to Shri Swaminiji. Therefore, on seeing her, Shri Thakurji remembers Shri Swaminiji. Because of this, she is also very dear to Shri Thakurji.

So one day Shri Chandravali came to Nandalaya to meet Shri Thakurji. There she met Premalata. She asked her: "Premalata! Look, what is Shri Yashodaji doing?" Then Premalata went to see and saw that Shri Yashodaji was churning curd. So Premalata came and told Shri Chandravali, "Shri Yashodaji is churning curd." Then Shri Chandravali reached the doorway of the courtyard to meet Shri Thakurji. At that very moment Visakhaji came there. Premalata met Visakhaji. She asked her, "Premalata! Where is Shri Thakurji?" Then Premalata said, "Shri Thakurji is seated behind the courtyard."

Then Visakhaji went there. From a distance, she saw Shri Chandravali and Shri Thakurji. Shri Thakurji also saw her. So he became embarrassed. Then Shri Chandravali turned and looked back and saw that Visakhaji was standing far away. So Shri Thakurji immediately went from there. Then Shri Chandravali said to Visakhaji, "Visakha! What have you done?" So Visakhaji began to tremble. Then later she requested and got forgiveness for her mistake. And Visakhaji told Shri Chandravali everything about Premalata. That Premalata had informed her that Shri Thakurji was here, so she came. Then Shri

Chandravali brought Visakhaji with her and came to Premalata. Shri Chandravali said to Premalata, “Premalata! Why did you not tell Visakhaji that I had come?”

Then Premalata remained silent. Then Shri Chandravali said, “You have created an obstruction in my meeting with Shri Thakurji. So an obstruction will also come to you.” Because of that offense, Premalata came to the earthly world.

So Premalata was born in Gaud country in the home of a Kayastha. She became Narayandas. And his intimate sakhi Gaurangini manifested in the house of another Kayastha in the same village. She also became. So when both reached nine or ten years of age, the parents of both married them. Narayandas’ father was the Diwan of the kingdom. The king had great trust in him. Whatever he did in the state became final. So Narayandas’ father kept Narayandas with him. When he went to the royal court, he would take Narayandas along. So Narayandas became very capable in the work of the royal court.

When Narayandas reached twenty-five years of age, his father passed away. Then the king appointed Narayandas as the Diwan. So Narayandas handled the royal duties in such a way that the king became completely dependent on him. And everyone began greatly praising Narayandas. Later Narayandas came in the company of Muraridas. This is already described in detail in the story of Muraridas. So now, from the association with Muraridas, how Narayandas became a sevak of Shri Gusainji is being told.

Prasang 1 – Narayandas Loses Himself in Darshan

So Narayandas’ longing for the darshan of Shri Gusainji became very strong. Then Narayandas told Muraridas, “Muraridas, write a request letter and send a man to Aidel.” Before that, Shri Gusainji’s messenger had already arrived to Narayandas. That messenger told Narayandas, “Prabhu is coming by boat with sixty companions. Tomorrow in the evening he will arrive here.” Then Narayandas immediately left along with Muraridas. So in the boat sat five to seven men, and that messenger, and Narayandas, and Muraridas. Then the boat was immediately set off.

Bhav Prakash (Revealing the Sentiment): This is the way of affection — when the Lord arrives, one goes forward to welcome him with enthusiasm and joy.

And that messenger had told Muraridas, “Shri Gusainji told me that

you must keep Narayandas carefully in the boat. When our boat is seen by the boatmen of Narayandas's boat, then Narayandas will be told that our boat has been seen. Then Narayandas, on seeing our boat, will forget bodily awareness. Because of that he will get up and rush. He will forget the presence of Mother Ganga. Therefore you must remain cautious. When the two boats are tied together, only then release Narayandas — this is what was said." Bhav Prakash: Why? Because Shri Gusainji is omniscient. Therefore he knows all aspects of the Lila. Hence he instructed caution beforehand.

So as soon as the boat began moving, Narayandas told the boatmen, "If you show me the boat of Shri Gusainji tomorrow at noon, then I will make you wear a gold necklace." So the boatmen rowed the boat very swiftly. As Narayandas had desired, the boatmen got the first sight of Shri Gusainji's boat. Then the boatman saluted Narayandas and said, "Sahib! The boat of Shri Gusainji has come into view." So from a distance, the boatman showed Shri Gusainji's boat to Narayandas. Then Narayandas, overwhelmed with love, immediately rose and started moving towards Shri Gusainji's boat even while inside his own boat.

Then Muraridas and others held Narayandas firmly. Later Muraridas distracted Narayandas by speaking of Shri Gusainji and other topics and made him sit again. Then Narayandas began talking with Muraridas, but his mind was fixed only on the boat of Shri Gusainji. So as soon as Shri Gusainji's boat came close, the boatmen quickly tied the two boats together. Then Muraridas released Narayandas. So Narayandas, as soon as he bowed at the lotus feet of Shri Gusainji, fell unconscious. It seemed as if his life had departed.

Bhav Prakash: Why? Because the Lord gave Narayandas darshan in such an extraordinary divine form. By that darshan Narayandas became absorbed in that form. Therefore to the people he appeared unconscious.

Except for Muraridas, everyone began to weep. Then Shri Gusainji smiled and looked toward Muraridas and said, "All of you go a little away from here." Then they all moved aside. Then Shri Gusainji bent down and placed his divine hand on the head of Narayandas. And in his ear he recited the mantra: "Shri Krishna is my refuge." Then Narayandas regained consciousness, stood up, looked at the lotus face of Shri Gusainji, and remained absorbed in darshan. Then Shri Gusainji asked Narayandas, "Narayandas! Where were you till now?" Then Narayandas folded hands and said, "Maharaj! I was absorbed at your lotus feet. You have done this grace!"

Then Shri Gusainji said to Narayandas, “You still have to do seva.” After that Narayandas, with deep devotion, invited Shri Gusainji to his home. Later he offered his home and everything in dedication. After that Shri Gusainji placed the seva of his sacred Padukaji on the head of Narayandas. Later, seeing the state of Narayandas, Shri Gusainji wished to leave, but Narayandas could not ask him to go. One day Govind Bhatt said to Narayandas, “Narayandas! Now you should request Shri Gusainji to depart.” So Narayandas agreed, but for many days he did not ask. Many days passed like this.

Then one day, two Vraj residents who were with Shri Gusainji suffered stomach trouble from eating betel. Then Narayandas, frightened in his mind, requested Shri Gusainji, “Raj! The water here is not good. Therefore Raj! You should now depart.” So Narayandas requested Shri Gusainji to leave. Then Shri Gusainji went to Purushottam Puri. Later, after two to four days, Shri Gusainji stayed in the garden due to the request of Narayandas. Then Shri Gusainji went to Aidel.

As long as Shri Gusainji stayed at Narayandas’ home, Narayandas daily offered new items — dhoti, upper cloth, robe, bedding, clothes, even footcloths — all new every day. In this way Narayandas served Shri Gusainji. Therefore Shri Gusainji, from Adel, sent Narayandas a prasadi gaddi every year. Such was the grace Shri Gusainji showered upon Narayandas.

Prasang 2 – The Offering at Puri

And once Shri Gusainji, along with Shri Rukmini Bahuji, Sobha Betiji and Shri Giridharji, in this way with the entire family, went to the Purushottam region for the darshan of Shri Jagannathraiji. So Prabhu remained for one month in Purushottampuri. So when Shri Gusainji took leave from Shri Jagannathraiji, then whatever material was with him, such as supplies, tents, vessels, horses, bullocks, camels, all these Shri Gusainji offered to Shri Jagannathraiji and departed from Puri. Whatever garments he was wearing on his limbs remained. And he offered everything else and left.

Bhav Prakash (Revealing the Sentiment) – Here there is a great doubt: Shri Gusainji himself is the one who establishes the Pushtimarg. In Pushtimarg, Shri Govardhannathji is the main, the all-in-all. So why did he offer everything to Shri Jagannathraiji? Here it is being explained: Shri Jagannathraiji has a relationship with Shri Acharyaji Mahaprabhu. With that sentiment, Shri Gusainji himself repeatedly visits for darshan of Shri Jagannathraiji and also makes offerings. Therefore, recognizing the relationship of Shri Acharyaji, he performs

the darshan of Shri Jagannathraiji. This is the established principle. The second intention is that Shri Gusainji is the Acharya of the path of devotion. Therefore, wherever the form of Bhagavan is manifest according to the ways of the devotional path, there the Acharyas should certainly acknowledge it. Therefore Shri Gusainji also goes for the darshan of Shri Jagannathraiji and makes offerings. In this way Shri Gusainji is the protector of the discipline of the devotional path. This is the secondary sentiment.

So as soon as the four sacred forms departed from Puri, Narayandas, by Prabhu's wish, understood this even while sitting in his home. Therefore Narayandas had already directed so much material from his home to be sent forward before Shri Gusainji. He had told the men accompanying the goods, "Keep all this material one kos outside Puri. And if you take it inside Puri, then all this will be offered by Shri Gusainji to Shri Jagannathraiji." The names of those things were—Sukhpal 3, horses 2, camel 1, bullock-cart, tents, canopies, vessels, supplies, ornaments, two kinds of clothes, bedding, and all other needed items—he had sent all these.

So the men of Narayandas, seeing that Shri Gusainji was coming, sat at the very spot where Narayandas had instructed them to wait. Then as soon as Shri Gusainji departed from Puri, they offered all that material to Shri Gusainji, prostrated to him and requested, "Maharaj! All this Narayandas has sent as an offering to you. Kindly accept it." Then Shri Gusainji asked those men, "Why did you not bring all this inside Puri?" Then those men requested Shri Gusainji, "Maharaj! We had permission from Narayandas only in this manner. Therefore we did not bring it inside." Then Shri Gusainji, in his heart, became very pleased with Narayandas.

After that, in one Sukhpal Shri Gusainji himself sat. And in one Sukhpal Shri Rukmini Bahuji sat. And in one Sukhpal Shri Sobha Betiji sat. And Shri Giridharji rode on the horse. After that, from that place, the journey was twenty kos. They arrived at Kokuva village. There Narayandas came before Prabhu and brought Shri Gusainji to his home with great devotion. For twenty-seven days Shri Gusainji stayed there. So Narayandas daily offered new material, and daily gave new clothes to Prabhu. But in the mind of Narayandas there was the desire: "If only Prabhu would stay here for one full year, then I could perform seva properly." But what could be done? Shri Rukmini Bahuji was in pregnancy. Therefore Narayandas quickly arranged for Prabhu's departure.

Then on the day of departure, Narayandas offered even more material.

To Shri Rukmini Bahuji he offered five very pure pearl necklaces. And to Shri Sobha Betiji and Shri Giridharji he offered many ornaments. Then offering many valuables before Shri Gusainji, Narayandas requested, “Maharaj! If once again I send a request letter in this same manner, then please bestow your grace and come.” Then Shri Gusainji, seeing the deep devotion of Narayandas, became very pleased and said, “Narayandas! Your desire will be fulfilled.”

And one svarup had come into the possession of Narayandas. Shri Gusainji at that time had installed that svarup on a wooden seat in the house of Narayandas. The seva of that svarup Narayandas performed according to the command of Shri Gusainji. After that Shri Gusainji departed from the land of Narayandas toward Adel. Then all the children came to welcome Prabhu. Among them, all the brothers first went to Shri Gusainji. But Shri Raghunathji first went to Shri Rukmini Bahuji. He went and sat near Mataji in the Sukhpal. Then Shri Rukmini Bahuji removed that necklace from her own neck and made Shri Raghunathji wear it. So Shri Raghunathji wore that necklace on his neck and then went to meet Shri Gusainji.

Later, when Shri Raghunathji was seated near Shri Gusainji, the other boys asked him, “From whom did you get that necklace?” Then Shri Raghunathji said, “Mataji herself gave me this necklace.” Then those three brothers came to Shri Rukmini Bahuji, bowed to her and said, “Mataji! Give us also the same necklace that you have given to Shri Raghunathji.” Then Shri Rukmini Bahuji gave those three brothers three necklaces. So with great joy they wore the necklaces and returned from Mataji. Then they came and sat near Shri Gusainji. Their names were: Shri Govindraiji, Shri Balakrishnaji, Shri Gokulnathji. These three brothers, receiving the necklaces identical to one another, became extremely pleased.

After that Shri Gusainji went home. And Narayandas and Narayandas’ wife, these two performed the seva of Shri Thakurji very properly. So Narayandas would awaken Shri Thakurji, offer mangala bhog, and chant at the appropriate time, and after the bhog was removed, he would perform mangalarti. Then he would bathe Shri Thakurji, adorn him, offer the adornment-bhog, and then Narayandas would go to the royal court. Such was the seva Narayandas performed.

Veera cooked and offered rajbhog to Shri Thakurji. After finishing the entire cooking, she would remove the bhog after rajbhog and, following Shri Thakurji’s meal, she would place the prasada in covered dishes. Later, when Narayandas returned home from the royal court, both husband and wife would joyfully partake of that siro

mahaprasad. And Narayandas had constructed small rooms on both sides in front of his home for Vaishnavas to stay. And for the Vaishnavas Veera would prepare groceries and supplies, sorting, cleaning and arranging everything. Just as she prepared everything for Shri Thakurji, in the same way she prepared all materials for the Vaishnavas also. So Narayandas and his wife Veera kept the same devotion toward Shri Thakurji and toward the Vaishnavas.

And Narayandas stayed in the royal court during the day. And at home, whichever Vaishnav arrived, Veera would offer hospitality accordingly. Later, when Narayandas returned from the royal court, he met those Vaishnavas. From them Narayandas asked for news and topics about Shri Gusainji. Then in the morning when going to the royal court, Narayandas would go remembering Shri Krishna. Seeing Vaishnavas, Narayandas became very pleased in his heart. Later he would give those Vaishnavas whatever financial help he could. So the Vaishnavas left whenever they wished. But Narayandas himself never dismissed the Vaishnavas.

Veera daily provided them with proper groceries. Veera never observed purdah before the Vaishnavas. One who has such simple, pure devotion toward Vaishnavas—why would Shri Gusainji and Shri Nathji not bestow grace upon such a person?

Prasang 3 – Chacha Hariwanshji Sent to Gaud Des

And once Narayandas wrote a request letter to Shri Gusainji. In it he wrote this request to Prabhu: “Maharaj, here with me there is no Vaishnav with whom I may discuss and converse, so that the mind does not become disturbed. Without discussion and conversation, the mind does not remain steady. Therefore, if you grant grace, please send some Vaishnav to me.” Thus he wrote and sent the letter. Along with it he sent to Shri Gusainji a large offering in the form of a hundi. So that man came to Adel. There he prostrated to Shri Gusainji and handed over Narayandas’s letter and the hundi.

So Shri Gusainji himself read the letter. And Chacha Hariwanshji was sitting near Prabhu, so the letter was read to him also. Then Shri Gusainji gave this instruction to Chacha Hariwanshji: “Chachaji, you go to Narayandas.” Then Chacha Hariwanshji requested before Shri Gusainji, “Maharaj! By your command I shall leave your lotus feet and go to Gaud Des—what will become of me?” Then Shri Gusainji said to Chachaji, “Wherever you may be, there I will give you daily darshan.”

Then Chacha Hariwanshji departed from Adel from the presence of Shri Gusainji and set out for the home of Narayandas in Gaud Des. So after some days, Chachaji reached Narayandas.

So when Narayandas came from the royal court, Chacha Hariwanshji invoked Shri Krishna-smaran upon Narayandas. Then Narayandas, with great joy, got down from his horse and met Chachaji. After that Narayandas took Chachaji by the hand and brought him into his home and received prasada. Afterwards Chachaji and Narayandas sat and day and night engaged in discourses on Bhagavan. Then Narayandas's going to the royal court ceased. After some days, Narayandas became overwhelmed in the delight of the discourses. So taking prasada and performing seva—all stopped. It was as if he had become helpless; such a disorder happened to Narayandas.

Then the work of Narayandas in the royal court, without Narayandas, all came to a halt. Then the men of the royal court came to the house of Narayandas and asked some people. Then one man named Kadu said to the men of the royal court, "A vairagi has come from Mathura. He has made Narayandas crazy." Hearing this news, those men of the royal court went before the king and said, "Sahib! These are the news about Narayandas." Then the king at that very moment gave this order: "Bring that vairagi to me immediately. Otherwise make Narayandas well and send him to the court." Saying this, the king sent men to summon Chachaji from the house of Narayandas.

Later, some Vaishnav came and told this news to Chacha Hariwanshji. Then Chachaji thought within his mind, "Narayandas must be restored to normal even now." So Chacha Hariwanshji bathed and then gave Narayandas's Shri Thakurji an abhyang bath, sprinkled that charanodak upon Narayandas and made him drink some. Then immediately the restlessness of Narayandas disappeared and he became well. His mind became steady.

Bhav Prakash (Revealing the Sentiment) – Why? Because in the abhyang there is amla. And amla causes forgetfulness of confusion. Therefore the restlessness of Narayandas disappeared. And another intention is this: by taking charanodak, cool devotion arises. Therefore from the charanodak, the restlessness of Narayandas disappeared and coolness arose. Thus he became healthy.

After that Narayandas said to Chachaji, "Chachaji! In that state I felt great joy. Why did you do this? My mind was absorbed there. Why has this state changed again?" Then Chacha Hariwanshji said to Narayandas, "Now, for the present, this is necessary for you." So

Chacha Hariwanshji thought in his mind, “Right now he does not have the qualification for that sentiment.” Then Chachaji made Narayandas cautious: “You must now do the royal duties. In doing so, the seva of Prabhu will continue properly. But keep your mind in the lotus feet of Shri Gusainji. Only then the worldly affairs will not obstruct you.”

Bhav Prakash (Revealing the Sentiment) – Why? Because worldly duties are capable of causing misfortune. But by remembrance and contemplation of Shri Gusainji, that obstruction will not arise. Such is the power of Prabhu.

After that Narayandas put on his clothes and went to the royal court. Again, he began performing work and conduct as before. After some days, Chachaji stayed with Narayandas and joyfully received teachings from Narayandas. Then Chacha Hariwanshji departed from Gaud Des. In a few days, he came to Shri Gokulji in the presence of Shri Gusainji. There, having prostrated to Shri Gusainji, Chacha Hariwanshji narrated all these detailed events about Narayandas before Prabhu. Then Shri Gusainji, hearing it all, remained silent.

Afterwards, on the day Narayandas went to the royal court, that day the king spent a great amount of wealth. So the king remained very pleased with Narayandas. And Narayandas’s wife Veera was of such beauty that daily she adorned herself, bathed and went to the temple of Shri Thakurji. Then no one knew who she was. It seemed as if an apsara was going. Such was her divine body. So that Veera daily performed the seva of Shri Thakurji with her own hands. But she did not allow the service to be performed by any other woman. Veera was so delicate that when she chewed paan, the red juice that went down her throat could be seen from the outside exactly as it was. Whoever sat near her knew that she had eaten paan. But the seva of Shri Thakurji and the seva of the Vaishnavas she performed with her own hands. Therefore Shri Gusainji repeatedly praised Veera from his own holy mouth. And to that Veera, Shri Thakurji also began showing great affection. She became such a worthy recipient of the grace of Shri Gusainji and Shri Thakurji.

Prasang 4 – The Sultan Meets Shri Gusainji

And once Shri Gusainji again bestowed grace upon Narayandas and came to Gaud Des to give darshan to Narayandas. So he stayed five or seven days in the house of Narayandas. Later, due to the disturbance of the water, there was a village five or seven kos away. The water there was good. The water there did not cause illness. Therefore Shri Gusainji went and stayed in that village. So Narayandas went twice

daily to Shri Gusainji for darshan and then returned to his own village. Later he performed all his duties in the royal court. In this way Narayandas did daily.

So one day someone spoke ill of Narayandas in front of the king, saying, “Hazrat! The guru of Narayandas has stopped in a village seven kos from here. Narayandas goes to him twice a day and then returns here.” Then one day the king asked Narayandas, “Why do you go daily two times to that village?” Then Narayandas said to the king, “My guru has stopped in that village, therefore I go there.” Then the king said to Narayandas, “You go there twice and after returning here, you do all the work here.” Then Narayandas said to the king, “Both must be done—going there and doing all the work here.” Then the king, knowing Narayandas’s heart to be attached to the guru, granted this permission to Narayandas: “Narayandas! As long as your guru stays in that village, you may do my work from there. And you stay there.”

Then Narayandas became very pleased in his mind. Later, on the fifth or seventh day, Narayandas went to attend the court. So one day the king said to Narayandas, “Ask your guru and see whether he will grant me darshan. I greatly desire to see him.” Then Narayandas said to the king, “He does not look upon the face of someone of your caste.” Then the king again said to Narayandas, “At least ask him once. What answer does he give you? Tell me that news.” Thus when the king said this many times, then one day Narayandas requested Shri Gusainji, “Maharaj! This king greatly desires your darshan. Therefore, when I go to the royal court, he says to me, ‘Narayandas! Have you asked or not?’ Therefore now please give me instructions: may I go and tell him?” Then Shri Gusainji had this message conveyed to Narayandas: “Do not speak anything. And when he asks you, you also do not object.”

Bhav Prakash (Revealing the Sentiment): The meaning is this: the king is a divine soul. Why? Without divine influence such desire does not arise. Therefore his wish must be fulfilled. But if Shri Gusainji himself ordered the king to be summoned, then in the mind of the king it might arise that Narayandas has spoiled things. Therefore Shri Gusainji said this to Narayandas. So when Narayandas came to the court, the king first asked Narayandas, “O Nariya! Did you ask?” Then Narayandas said, “It is well. One day you will have darshan.” Then the king became very joyful in his heart and extremely pleased, and said to Narayandas, “Then on the third day from today I shall come. You go ahead.” Then Narayandas came and told all this news to Shri Gusainji. Then Prabhu, hearing it, remained silent.

Later, Narayandas prepared the place on that day. So the king came at the time of rising and did darshan of Shri Gusainji. Later he took dandvat and stood. Then Shri Gusainji gave him permission to sit. Then that king, knowing Prabhu to be Purushottam, folded his hands before Prabhu. Then he requested Shri Gusainji, "Maharaj! You are not merely a human. For Kanhaiya, whom we have heard of till now, today our eyes have seen. Therefore you appear to be some incarnate divine person. And this Narayandas is blessed. For many days he has served you. Such is the great praise the king spoke: 'Blessed is my land where you have come. And I too am blessed to have received your darshan.' Saying thus, the king then said to Narayandas, 'By your grace I have received his darshan. If you were not living here with me and had not requested, I would not have received darshan. I am greatly fortunate. Therefore you are chief among those with me.'"

Thus the king spoke with great praise. And he greatly praised Shri Gusainji. Then Shri Gusainji had nine rupees of royal gift placed into the hands of Narayandas and offered as the king's nazar. Then the king took dandvat and again requested Shri Gusainji, "Maharaj! By your grace, many here are mine. But let me receive some prasadi cloth from your divine body." Then Shri Gusainji, at that time wearing an upper cloth, out of grace had it given into the hand of Narayandas. So the king placed it on his forehead, took dandvat and tied that upper cloth onto his own turban. Then the king, taking leave from Shri Gusainji, went home. From that day the king held Narayandas in great regard.

After some days, Narayandas invited Shri Gusainji to his home. Then that king again came for the darshan of Shri Gusainji. Later Shri Gusainji, fulfilling Narayandas's desire, considered going toward Adel. Then Narayandas went to escort him. And earlier, whenever Shri Gusainji intended to leave, Narayandas always became disturbed. So Shri Gusainji said to Chacha Hariwanshji, "Chachaji! Do something so that when we leave, Narayandas does not suffer distress." Then Chacha Hariwanshji gave Narayandas's sevya Shri Thakurji an abhyang bath and sprinkled that charanodak upon Narayandas, and put some in his mouth. Then the mind of Narayandas became steady. Then Narayandas, fully pleased, bade farewell to Shri Gusainji.

So Narayandas accompanied Prabhu for a short distance. Then Shri Gusainji, pleased, bade farewell to Narayandas. Later Narayandas greatly requested Chacha Hariwanshji. Then Narayandas returned to his home.

Prasang 5 – Shri Satya Betiji Saves the Hungry Captives

And once Shri Satyaji, the daughter of Shri Gopinathji, set out for the darshan of Shri Jagannathraiji. Then on the way, the village of Narayandas came. So when this news reached Narayandas, he sent his men ahead on the road to keep watch. So when the village of Narayandas was a little distance away, those men brought word to Narayandas, “Sahib! At such and such a place Betiji has arrived.” Then Narayandas went forward and brought Shri Satya Betiji to his home. A little distance from the house of Narayandas was the prison building. All the prisoners began crying out together.

Then Shri Satya Betiji asked Veera, “Veera, what is this noise?” Then Veera requested and said to Shri Satyaji, “Maharaj! These are prisoners of the royal court. The king has placed them in the prison. So they all cry out.” Then Shri Satyaji said, “Why are they all locked in one place?” Then Veera again requested Shri Satyaji, “Maharaj! One who spoils some work of the king, or commits theft in the village—the king demands payment from them. But they do not give it. Therefore a large house has been made for their confinement. There they all lie.” Then Shri Satyaji again asked Veera, “How do these poor men eat?” Then Veera again requested Shri Satyaji, “Maharaj! From the royal court they receive half a quarter measure of raw gram each evening. They eat that gram and lie there.” Then Shri Satyaji at that time said, “O compassion! These poor men all remain hungry?”

Saying this, after a little time, Veera said to Satyaji, “Maharaj! Rise, bathe and cook.” Then Shri Satyaji said to Veera, “I will cook only when I leave this village.” Then Veera said to Shri Satyaji, “Maharaj! Why is that?” Then Shri Satyaji said to Veera, “In such a village where so many people remain hungry every day, how can one take water or food? Therefore I will go outside this village, bathe, and cook there.” Hearing these words of Satyaji, Veera sent a man to Narayandas. Veera instructed that man, “Tell him: there is urgent work at home. Therefore bring her back with you.” So that man went to Narayandas and told him this news. Then Narayandas, hearing it, immediately came home. Then Veera told Narayandas all the news regarding Shri Satya Betiji.

Then Narayandas immediately went to the king and pleaded, “Sahib! Many days have passed for those prisoners. If you allow, then having them pay whatever small amount is due, let them be released and restored to their work. And afterward, in their homes, they will pay

much." Then the king said to Narayandas, "Good." So Narayandas came near the prison. Then seeing Narayandas, the prisoners began crying loudly. Then Narayandas had the door opened and all of them brought out. Then they said, "Sahib! Free us." Then Narayandas said to them, "Why do you not pay the amount?" Then they said to Narayandas, "We are kept here! How shall we pay?" Then Narayandas called the clerk. Later one by one they arranged sureties for one another and paid the fine. Narayandas released all the prisoners. Later the fine placed on their heads was read out to the king. And all their news was told. Then the king became very pleased with Narayandas.

Later Narayandas came from the court to his home and bowed to Shri Satyaji, saying, "Raj! By your grace I have freed all the prisoners. They have all gone to their homes." Then Shri Satyaji became very pleased with Narayandas, rose, bathed, cooked, offered bhog to Shri Thakurji, removed it at the proper time, ate, and served food to Narayandas and Veera. So Narayandas, taking prasada, went to the royal court.

Immediately someone again spoke ill of Narayandas to the king: "Hazrat! The guru's daughter of Narayandas has stopped in his house. She has said something. Therefore Narayandas has released all the prisoners." Then the king asked Narayandas, "Today you released all the prisoners at once—why did you do this?" Then Narayandas said to the king, "Hazrat! Daily fifty rupees are spent on them by the court. And there is no income at all. Therefore each one was released by taking one another as surety. And all the news regarding our Betiji I have told you. Therefore all the prisoners were released at once." Then the king, seeing Narayandas's devotion to his guru, became very pleased with him.

Later small amounts of money began coming from those prisoners. Then Narayandas again requested the king, "Look Hazrat! Yesterday the prisoners were released. And today so much money has come. If they remained confined, from where would money have come? And they cannot run away. Because each is surety for the other. Therefore we only require the money, not their confinement." Hearing these words of Narayandas, the king became very pleased with him. And he sent a robe of honor to the home of Narayandas. So Narayandas, wearing that robe, immediately came home and bowed to Shri Satya Betiji.

Later, for some days, Shri Satyaji stayed in the home of Narayandas. Then she went to Purushottampuri for the darshan of Shri Jagannathraiji. There she did darshan of Shri Jagannathraiji, stayed some days, and later returned. Then Shri Satyaji again stayed some

days in the home of Narayandas. Later, when Shri Betiji asked for leave to go to Adel, Narayandas offered Shri Satya Betiji many ornaments, garments, and money. And much material Narayandas sent as offerings to Shri Gusainji. Later on the way he gave his own horses and riders to escort Shri Satyaji to Shri Gusainji. So the men who escorted Shri Satya Betiji wrote a letter from Shri Gusainji and returned to Narayandas. Then those men gave that letter of Shri Gusainji to Narayandas and, receiving instruction, returned to their home. Later Narayandas placed the letter on his forehead and read it. After reading it, he received great joy. Such grace Shri Gusainji bestowed upon Narayandas. So Shri Satya Betiji came to Shri Gusainji and greatly praised and honored Narayandas. Then Shri Gusainji said to Shri Satyaji, “He is truly my Narayandas.”

Prasang 6 – The King Tests Narayandas

And once someone spoke ill of Narayandas before the king. “That, Hazrat! In your government the finest cloth is woven, and he tempts the weavers in their homes and takes the cloth. Therefore no weaver here can bring fine cloth.” Hearing this, the king remained silent. But one day the king called Narayandas alone and asked, “Narayandas! The cloth that my weavers weave—why do you take it secretly?” Then Narayandas said to the king, “Hazrat! I do take the cloth. But the rest goes into the government stores.”

Then the king asked Narayandas, “What do you do with that cloth?” Then Narayandas said to the king, “Hazrat! I send that cloth to my guru’s house.” Then the king asked Narayandas, “From where do you pay the cost of that cloth?” Then Narayandas said to the king, “Hazrat! I pay the cost of that cloth from my own pocket.” Then the king said to Narayandas, “Do not pay for that cloth. Let the government provide it.” Then Narayandas said to the king, “Hazrat! You know well that if I send cloth paid for by your government, then he is Prabhu—he will not accept it. And this you will also understand from your side—that if I had not received your favor, then how would such divine cloth come into my hands?” Hearing these words of Narayandas, the king became extremely pleased with Narayandas. From that day the king increased Narayandas’s monthly stipend. And the king said, “Narayandas! Whatever expenses you need for your home, take them from the royal court. And every month, send the cloth and material to your guru.”

Bhav Prakash (Revealing the Sentiment) – Therefore satsang is such a substance. By the company of a Bhagavan-devotee like Narayandas,

even this mleccha king's mind became like this.

Later, the one who made the accusation suffered great misfortune.

Bhav Prakash – This shows that whoever commits an offense toward a Vaishnav, the same offense harms that person himself. The Vaishnav suffers no loss.

Prasang 7 – The Exquisite Cloth Sent Yearly

And the very fine cloth that Narayandas sent to Shri Gusainji was accepted upon the divine bodies of Shri Nathji, the Thakurji of the house, Shri Gusainji, and all seven children. And even then some remained. Among them the turbans that Narayandas sent were so fine that when water was sprinkled upon them, the threads could be seen. Such fine-woven turbans Narayandas sent every year to Shri Gusainji. When tied after being wetted, they dried even while tying. And if they were wetted and placed on the ground to dry, they would not be visible at the moment of lifting. Only when water was sprinkled at that spot would the turban be seen. Such subtle cloth he sent.

Prasang 8 – The Two Hundis

And once some wealth was needed in the treasury. Then a hundi of eight thousand was written upon Narayandas. That hundi was written and a messenger was sent to Narayandas. Three days passed for that messenger to travel. At that same time the hundi that Narayandas had sent also arrived before Shri Gusainji. Then Chapabhai Bhandari requested Shri Gusainji, "Raj! You have written a hundi upon Narayandas. And today the hundi he sent has also arrived. Therefore what is your command now?" Then Shri Gusainji said to Chapabhai Bhandari, "Send someone to bring back the hundi you dispatched." Then Chapabhai Bhandari again requested Shri Gusainji, "Maharaj! That messenger has gone far. How will the man sent now meet him? How will it be brought back?" Then Shri Gusainji said to Chapabhai, "Now what has happened has happened."

So on the day the hundi written by Shri Gusainji reached Narayandas, Narayandas was holding a great celebration in his house. Many offerings were laid out. And Narayandas said to Veera, "Today Shri Gusainji has done great grace upon me. He has counted me as his own and written the hundi upon me." That day Narayandas became extremely pleased. But he immediately sent the amount of that hundi and wrote another hundi of the same day's date, and wrote a request letter to Shri Gusainji, and after giving the messenger mahaprasad,

Narayandas sent him off.

In that letter Narayandas wrote, “Raj! After so many days, today you have done great grace upon me. And I am truly the servant of the servants.” Thus Narayandas wrote many request letters to Shri Gusainji. So that same man again came to Shri Gusainji. And that man gave Narayandas’s letter before Shri Gusainji. So Chapabhai read it out loud. And the hundi inside that letter he placed before Shri Gusainji, and Chapabhai did dandvat on behalf of Narayandas. Hearing the letter of Narayandas, Shri Gusainji became very pleased. Thus was Narayandas—such a grace-recipient Bhagavadiya of Shri Gusainji.

Prasang 9 – The Final Days of Narayandas

Once Narayandas wrote a letter to Chacha Hariwanshji. In it Narayandas wrote, “How much is the yearly expense of Shri Gusainji? If you write and send it to me, then I will send that much money from here.” This letter Narayandas sent with a household servant to Chacha Hariwanshji. So that man gave the letter to Chachaji. Reading the letter, Chachaji became very pleased. So Chacha Hariwanshji handed Narayandas’s letter into the divine hands of Shri Gusainji. Reading that letter, Prabhu spoke these words from his holy mouth: “This Vaishnav was good. But now he has become worldly. How will he maintain the expenses of my household? The one who maintains my household is already maintaining it.” So Chachaji wrote no reply. Only this was written and sent: “The reply to this letter will be written afterward.”

Later, after some days, illness arose in the body of Narayandas. Then the king came to see Narayandas at his house. Then the king said to the physicians, “Whoever cures Narayandas, whatever he asks for, I will give.” But before God no one’s remedy works. Later the king greatly consoled Veera, the wife of Narayandas. And the king said to Veera, “The money that was given to Narayandas, I will give to you for your lifetime. Do not think of anything else in your mind. You are the daughter of my dharma. As I care for my own daughter, so I will care for you. Do not worry in your mind about anything.” Saying this, the king returned home.

After that Narayandas explained well to his wife, “You continue to perform the seva of Shri Thakurji properly.” Then Veera said to Narayandas, “The form with which I have served till now—that same form, whichever seva Prabhu has me do, I will do that seva.”

Bhav Prakash (Revealing the Sentiment) – This shows, “I have performed the seva of Shri Thakurji until now with the feeling of a devoted wife, fully adorned in sixteen ornaments. This adornment cannot be done after you. Why? Because it will appear contrary to society. Therefore I will come with you into Lila.” With this sentiment Veera spoke in this way. Then great worry arose in the mind of Narayandas. For three days Narayandas lay on the floor-bed.

Later, on the fourth day, when Veera bathed and went to the temple of Shri Thakurji, she saw in the resting place that Shri Thakurji was not on the bed. And all the materials were in their proper place. So Shri Thakurji had disappeared. At that moment this vision arose in Veera. Then Veera came out of the temple and told this news to Narayandas. Hearing it, Narayandas immediately left his body. Then Veera, inside the house, prepared the funeral pyre and became one with Narayandas in the flames. The last rites of both were performed together.

After some days passed, this news reached Shri Gusainji. Hearing it, Shri Gusainji felt great sorrow. Then Prabhu spoke these words from his holy mouth: “Narayandas was a good Vaishnav. But in his mind arose the thought of maintaining the expense of my household, and therefore he departed.”

Bhav Prakash (Revealing the Sentiment) – This shows that a sevak must always remain cautious. This is the house of God. Who is capable of maintaining its expense? He maintains his expenses himself. What strength has the soul to maintain this expense? Therefore this arose in the mind of Narayandas—thus what was good became bad. Therefore Bhagavadiyas must keep humility. So Narayandas, after having properly served Shri Gusainji and the divine daughters of Shri Nathji and pleased Prabhu— At first, when Chacha Hariwanshji had come to the house of Narayandas, a request had been made: “Chachaji! When Thakurji eats, please do such grace upon me that I may see the bhog.” Later Chacha Hariwanshji, at that time, said, “Now you watch.” Then Narayandas saw. But Shri Thakurji is a mass of divine effulgence. Therefore Narayandas could not hold the visual perception. Still, by the grace of Prabhu, for a moment it was seen. But in that moment, the worldly intellect was disturbed. Therefore Bhagavadiyas must act with caution and humility.

Thus was Narayandas—such a grace-recipient Bhagavadiya of Shri Gusainji. Therefore the extent of his story cannot be measured. How far can it be narrated?

Varta 6 - Vittaldas Kayasth

Now, the sevak of Shri Gusainji, Viththaldas Kayasth, lived in a village two kos beyond Delhi. The feeling of their story is told here.

Bhav Prakash (Revealing the Sentiment): He is a tamas devotee. In the divine play her name is Vallavi. She has manifested from Visaravaji, therefore she has their emotional form. So in Vallavi there is a very deep type of sentiment. With that deep crying in Nandalaya she always meets Shri Thakurji. This kind of meeting, no one knows. So, once, Premalata was feeding Shri Thakurji in Nandalaya. Then she used a trick and took Shri Thakurji into her own lap. Afterwards, going into a certain grove, she prayed to Shri Thakurji, saying, Maharaj! Show grace on me and fulfill my wish. Then Shri Thakurji laughed and commanded, If Premalata knows this matter then she will tell Shri Yashodaji and will not let you enter Nandalaya. So what will you do? Therefore take me quickly to Nandalaya. Then Vallavi again made a request, Maharaj! There is no equal to this deceit, therefore please show grace quickly. Then Shri Thakurji, knowing the great intensity of Vallavi, fulfilled her wish. One sakhi came to know of this matter. So that sakhi went to Premalata and told her. Then Premalata, becoming angry, said to Vallavi, You wicked one? You tricked me? In this way Premalata became very displeased. Because of that offense Vallavi came down onto the earth.

So, this village is two kos beyond Delhi — there he was born in the house of a Kayasth. That Kayasth was a sevak in the royal court. He had much wealth. He arranged for the education of Viththaldas, and made him proficient in royal duties. Later, when Viththaldas was twenty-five years old, that Kayasth died, and then Viththaldas began his journey. He came to Mathura. There he rested, bathed, gave donation and gift to the Brahmins, and came to Shri Gokul. At that time Shri Gusainji had arrived at Thakurani Ghat to perform the evening prayers. So Viththaldas received their darshan. The moment he received darshan, the mind of Viththaldas became attached to the form of Shri Gusainji. Then he made a request to Shri Gusainji, Maharaj! Show grace on me, know me as yours, and take me into your refuge. Then Shri Gusainji, knowing Viththaldas as a divine soul, showed grace and said, Bathe in Shri Yamunaji and come to the temple without touching anyone. There we will make you a sevak.

Afterwards Shri Gusainji himself went to the temple. After offering the food to Shri Navneetpriyaji, he performed the Rajbhog arti. Meanwhile Viththaldas, having bathed, came to the temple without touching anyone. There Shri Gusainji had Viththaldas perform the offering of his name. Afterwards, doing the anusaar of Shri Navneetpriyaji, Shri Gusainji went to his seat. Viththaldas also came to the seat and sat. Afterwards, Viththaldas made a request to Shri Gusainji, Maharaj! Now what command is there for me? Then Shri Gusainji said to Viththaldas, Nothing else will be possible for you, therefore do the daily recitation of Vivekdhairyaashraya. By that the dharma of Bhagavan will be accomplished. Then Viththaldas requested Shri Gusainji, Maharaj! Please explain to me the form of Vivekdhairyaashraya. Then Shri Gusainji explained to Viththaldas the form of Vivekdhairyaashraya along with its meaning in great detail. Viththaldas held all of it in his heart. Day and night he remained immersed in those sentiments. In this way some days passed.

Then Viththaldas, taking permission from Shri Gusainji, came to his home. He changed all the vessels, and began to live according to the Vaishnav customs. So Viththaldas came every year to Shri Gokul for Shri Gusainji's darshan. Whatever best and finest materials he could find, he brought all of them. All he offered to Shri Gusainji. Shri Gusainji always remained pleased with him. In this way, in the course of time, all of Viththaldas's wealth was exhausted. Then he thought of taking employment. So he came to Gaud Desh.

Prasang 1 – Viththaldas and Narayandas in the Court of the

King

So Viththaldas Kayasth came and remained as a sevak under Narayandas at the king's court. But he did not reveal his Vaishnav identity to Narayandas, and did the service of the court. Whenever anyone asked Viththaldas, What is your path? Then Viththaldas would reply, Our path is Vaishnav. But Narayandas did not know.

After some days Narayandas spoke to the king and sent Viththaldas to a district. Then Viththaldas came to Narayandas with the revenue from that district. Viththaldas explained to Narayandas the full account of that district. In that, some money remained with Viththaldas. Then Narayandas said to Viththaldas, The money that remains with you belonging to the kingdom must be paid. Then Viththaldas said to Narayandas, Now I do not have the money with

me. If you send me to another district, I will pay it there. Then Narayandas put Viththaldas in prison. On the third day Narayandas took Viththaldas out and had him beaten with one hundred and one lashes. Being beaten again and again, the body of Viththaldas became rotten. But Viththaldas did not reveal the Bhagavad relationship to Narayandas.

Bhav Prakash (Revealing the Sentiment): Why? Because if one shows Vaishnav identity to accomplish one's own work, then the dharma is lost. Therefore he did not reveal his Vaishnav identity.

Afterwards, when Viththaldas became extremely weak, Narayandas released him. When Viththaldas's body had become somewhat better, Narayandas stopped the beating. And Narayandas kept Viththaldas imprisoned in the jail. Afterwards, in a few days, Shri Gusainji came to Shri Jagannathraiji. Then a Badhai came to Narayandas and gave the news that Shri Gusainji had reached near here. Hearing this, Narayandas became very pleased and went to the presence of Shri Gusainji.

Then Viththaldas said to Narayandas, You are going for the darshan of Shri Gusainji. Therefore if you command me, then I too will go with you for the darshan of Shri Gusainji. Then Narayandas said to Viththaldas, Wicked one! Why did you not tell me until now that I am a sevak of Shri Gusainji? Then Viththaldas said to Narayandas, Narayandas, I came to do your service. But nothing came into your hands by selling Vaishnav identity. Then Narayandas released Viththaldas.

Then Viththaldas, wearing clean clothes, went with Narayandas to the presence of Shri Gusainji. Going there, Viththaldas made obeisance to Shri Gusainji. Then Shri Gusainji, smiling, asked Viththaldas, Since when have you been here? Then Viththaldas made a request before the Lord, Raj! For a few days I was staying with Narayandas. Then Shri Gusainji again said to Viththaldas, Viththaldas! We received news of you many days ago.

Afterwards, before Shri Gusainji, Narayandas and Viththaldas both sat near the Lord. The face of Narayandas became very pale. Then Shri Gusainji themselves cooked and it was time for the offering to Shri Thakurji. Then Shri Gusainji asked Viththaldas, Viththaldas! Earlier you lived very well. And now you have become very withered, what is the reason? Then Viththaldas requested Shri Gusainji, Raj! I was doing the service of the king here. He had put me in prison. Because of that this condition of my body has happened. Then Shri Gusainji said to

Viththaldas, Viththaldas! Why did you not tell this to Narayandas?

Then Viththaldas made a request to Shri Gusainji, Raj! If I do the king's service, then how can I sell the mala? This is the enjoyment of the body, it must be endured. But why should one reveal one's dharma to anyone? Hearing these firm words of Viththaldas, Shri Gusainji said to Viththaldas, Viththaldas! You are blessed, blessed. The face of Narayandas became very pale. Then afterwards the Lord went to offer the food.

Then the Lord said to Viththaldas, Viththaldas! Today you take this very prasada here. Then Viththaldas requested Shri Gusainji, Maharaj! My body is not clean. Therefore I will bathe. Then Shri Gusainji said, You bathe here itself. And they said to the khawas, Viththaldas cannot move. Then Shri Gusainji gave this command to Viththaldas, Have him bathed. Obeying the command of the Lord, Viththaldas removed the clothes for bathing. Then Narayandas trembled. Afterwards the khawas bathed Viththaldas.

After bathing, Viththaldas was sitting. Then Shri Gusainji came holding the leaf for serving. The Lord, seeing the body of Viththaldas, trembled. Afterwards Shri Gusainji asked Viththaldas, Viththaldas! What has happened to this body? Then the eyes of Viththaldas filled with tears. Afterwards Viththaldas made a request to the Lord, Maharaj! I was beaten. Then Shri Gusainji said, Who has beaten you like this? Then Viththaldas looked toward Narayandas. Then Shri Gusainji said, In what way has a Vaishnav been beaten? Then Narayandas made a request to Shri Gusainji, Maharaj! I did not know him to be a Vaishnav. Then Shri Gusainji again said to Narayandas, You did not know him to be a Vaishnav, but you did know him to be a living being. Such cruelty is not fitting for a Vaishnav. A Vaishnav must show compassion to all living beings.

Then Narayandas made a request to Shri Gusainji, Raj! A great offense has occurred by me. Afterwards Narayandas made many requests to Viththaldas. But Viththaldas did not remain with Narayandas. As soon as Shri Gusainji departed from there, Viththaldas also left the land of Narayandas. Viththaldas departed along with Shri Gusainji. But afterwards, he did not remain there.

Bhav Prakash (Revealing the Sentiment): Why? Because now Narayandas knew Viththaldas to be a Vaishnav. Therefore he did not stay.

Thus, Viththaldas was such a recipient of grace of Shri Gusainji, a

devotee of Bhagavan. So how far can one tell the story of such a person?

Varta 7 - Rupmurari Das Kshatriya

Now, the sevak of Shri Gusainji, Rupmurari Das, a Kshatriya who lives in Ambalaya, the feeling of their story is told here.

Bhav Prakash (Revealing the Sentiment): This Rupmurari Das is a rajas devotee. In the divine play his name is Chitrankini. He has manifested from Chitra, therefore he has their emotional form. So Chitrankini makes many kinds of paintings in the groves and secluded groves. Because of this he is very dear to Shri Thakurji.

So Rupmurari Das was born in Ambalaya in the house of a Kshatriya. That Kshatriya was a sevak of the ruler of the land. He used to accompany the ruler on hunts. The ruler remained very pleased with him. But he became old. Then he began to keep Rupmurari Das with him. So Rupmurari Das remained with him on the hunts. Afterwards, in some days, that Kshatriya died. Then the ruler kept Rupmurari Das in his service.

Prasang 1 – Meeting Shri Gusainji at Govardhan

Rupmurari Das remained as a sevak of the ruler. He used to go on hunts with the ruler. Once the ruler's camp was at Govardhan, on Mansiganga. Then Rupmurari Das came toward the backside of the hunt. There he hunted a hawk. Afterwards, taking the hawk, he mounted the horse and rode from the backside, and came to Govindkund. At that time Shri Gusainji was performing the evening worship on Govindkund.

So Rupmurari Das received the darshan of Shri Gusainji. And Shri Gusainji gave darshan to Rupmurari Das in a form of beauty surpassing a crore of Kamadevas. That Rupmurari, wearing the full hunting attire, came and made obeisance to Shri Gusainji. Afterwards Rupmurari Das made a request to Shri Gusainji, Maharaj! This is my condition. And now I have come into your refuge. Therefore please accept me.

Then Shri Gusainji said to Rupmurari Das, You bathe and come. We will accept you. Then Rupmurari Das, removing his clothes, bathed with great joy, came to Shri Gusainji, made obeisance, and stood before the Lord.

Afterwards Shri Gusainji, showing grace, recited the name-offering for Rupmurari Das. Then Rupmurari Das, wearing other clothes, came along with Shri Gusainji, and climbing Shri Govardhan mountain, went and sat in the temple of Shri Nathji.

When the time came, Rupmurari Das took darshan of Shri Nathji. Afterwards Shri Gusainji performed the anusaar of Shri Nathji, descended the mountain, himself ate food, and placed the leaf-plate before Rupmurari Das. Then Rupmurari Das, asking permission from the Lord, took some prasada from it. Afterwards Rupmurari Das tied that leaf-plate's edge, placed it by his pillow, and slept.

Bhav Prakash (Revealing the Sentiment): Why? That leaf-plate was filled with the unsakhdi mahaprasad. Therefore he did this.

As long as the body of Rupmurari Das lived, he daily took prasada from that leaf-plate. And afterwards he would take other prasada. That leaf-plate, on journeys, remained with the khawas, and in the camp or at home he placed it under his pillow and slept. Thus Rupmurari Das became so devoted by the grace of the Lord.

Prasang 2 – The Special Grace on Rupmurari Das

And upon Rupmurari Das, Shri Gusainji and Shri Giridharji showed great grace. Shri Giridharji used to converse privately with Rupmurari Das. They used to reveal all the secrets of the divine play. And during the adornment of Shri Nathji, on the command of Shri Giridharji, Rupmurari Das would take darshan of Shri Nathji standing and watching. Such grace Shri Giridharji bestowed upon him.

Thus, Rupmurari Das became such a recipient of grace of Shri Gusainji and such a devotee of Bhagavan. Therefore, the story of such a person is indescribable. How far can it be told?

Varta 8 - Madhodas Kshatriya

Now, the sevak of Shri Gusainji, Madhodas, a Kshatriya who lives in Kabul, the feeling of their story is told here.

Bhav Prakash (Revealing the Sentiment): This Madhodas is a tamas devotee. In the divine play her name is Makardini. She has manifested from Chitra, therefore she has their emotional form. On the limbs of Makardini, various kinds of nectar arise. Attracted by the sweetness of that nectar, Shri Thakurji themselves become a bumblebee and keep following behind Makardini.

So Madhodas was born in Kabul in the house of a Kshatriya. From childhood he had his mind in story and devotional discourses. Wherever there was any discourse, he went there. Doing this he became fifteen years old. Then his mother and father died. Afterwards, Madhodas did not get married. The father of Madhodas was a Bajaj. He had a cloth shop. At that shop Madhodas began sitting. So his livelihood went on well.

One day Madhodas came to Haridwar for some work. At that time Shri Gusainji too had arrived in Haridwar. There Shri Gusainji were performing the evening worship on the bank of Ganga. At that time Madhodas too came to bathe in Ganga. Then he received the darshan of Shri Gusainji. Seeing the darshan he fainted immediately.

At that time Chachaji was with Shri Gusainji. So Madhodas asked Chachaji, Who is he? What is his name? And where does he live? Then Chachaji said to Madhodas, He is the son of Shri Vallabhacharyaji. His name is Shri Vitthalanathji. He lives in Aadel. He has strengthened the Vishnuswami tradition, and has revealed its essence, which is the mode of seva. That is called the Vallabhi Path.

Hearing this, Madhodas said to Chachaji, Please make me his sevak. I will go into his refuge. Please show such grace to me that I may become his sevak. Then Chachaji made a request to Shri Gusainji, Maharaj! Madhodas is asking to become a sevak. Then Shri Gusainji looked toward Madhodas. At that moment the darshan of Shri Gusainji appeared to Madhodas in the form of the Supreme Being with the beauty of a crore Kamadevas. Seeing that darshan, Madhodas fainted.

Then Shri Gusainji themselves read Vedic mantras and sprinkled water over Madhodas. Then he became alert. He requested, Maharaj! Why did you do this? I was in supreme bliss. Why was I removed from there? Then Shri Gusainji, smiling, commanded Madhodas. For you, still some delay is there.

Afterwards Madhodas made a request to Shri Gusainji, Maharaj! Show grace upon me and make me your sevak. Then Shri Gusainji said, Bathe in Ganga. We will make you a sevak. Then Madhodas bathed in Ganga. Afterwards, Shri Gusainji, showing grace, performed the name-offering for Madhodas and made him a sevak.

Afterwards, wherever in Haridwar Shri Gusainji stayed, there Madhodas remained near Shri Gusainji and served with dedication. And he heard daily discourses from the mouth of Shri Gusainji.

Afterwards Shri Gusainji came to Shri Gokul. So Madhodas too came to Shri Gokul with Shri Gusainji. He stayed some days in Shri Gokul. He took the darshan of Shri Navneetpriyaji. Afterwards, Shri Gusainji took Madhodas with them and came to the gate of Shri Nathji. There, climbing the mountain, they took the darshan of Shri Nathji. Seeing the darshan, Madhodas forgot bodily awareness.

By the ears of Shri Gusainji, Shri Nathji gave darshan to Madhodas in such a manner that the mind of Madhodas became fixed in Shri Nathji. Seeing darshan like this, some days passed. Then Shri Gusainji commanded Madhodas, Madhodas! Now you go home. Now neither time nor land nor anything else will obstruct you. You will remain happily in Kabul. Shri Nathji will give you the same darshan there.

Afterwards Madhodas, placing Shri Nathji in his heart, departed. In a few days he reached his home. There he daily performed mental worship at all eight times. As he had first heard from the mouth of Shri Gusainji in the discourses the description of the cowherding and other divine plays, in the same way Madhodas daily performed his mental worship. So Shri Nathji, through the kani of Shri Gusainji, gave darshan to Madhodas there itself and made him experience all the divine play.

Prasang 1 – Rupmurari and Madhodas Meet in Kabul

Madhodas lived in Kabul. He was a supreme devotee and recipient of divine grace. By the grace of Shri Gusainji, Shri Nathji gave darshan to him in Kabul. At all times, Madhodas would experience everything

inwardly. Such grace Shri Nathji gave to Madhodas.

But Madhodas lived in Kabul. So, as the clothing there and the dress of the people was, in that form Madhodas also remained. Whoever saw him without knowing would not know that he is a Vaishnav. Madhodas ran a cloth shop. After some days, the ruler had sent Rupmurari for some work to Kabul.

One day at the time of evening worship, Rupmurari came out in Kabul's market to buy something. There Rupmurari saw the shop of some Vaishnav. But no Vaishnav was recognized. Everyone in that land looked similar.

Afterwards, walking on the way, Rupmurari saw Madhodas standing on the shop, turning the end of an upper cloth. So Rupmurari stood there. When Madhodas finished turning the cloth, Rupmurari asked at the shop of Madhodas, Who are you? But Madhodas could not recognize that he was a Vaishnav. Then Madhodas asked Rupmurari, What is your name? Then Rupmurari told his name. Then Rupmurari asked Madhodas, What is your name? Then Madhodas told his name to Rupmurari.

Afterwards Rupmurari asked Madhodas, Whose sevak are you? Then Madhodas said to Rupmurari, I am the sevak of Shri Gusainji. Then Rupmurari became extremely delighted. Afterwards Madhodas asked Rupmurari, Who are you? Whose sevak are you? Then Rupmurari said to Madhodas, We are Kshatriyas and sevaks of Shri Gusainji. Then Madhodas became extremely delighted and met Rupmurari with joy.

Afterwards, remembering Shri Krishna, Madhodas seated Rupmurari in his shop. Afterwards, Madhodas asked Rupmurari for the welfare-news of Shri Gusainji. Then Rupmurari said everything before Madhodas. Afterwards Rupmurari asked Madhodas, Madhodas! Why were you turning the end of the cloth? Then Madhodas said to Rupmurari, By the grace of Shri Gusainji, Shri Nathji gives me daily darshan here itself. Then Rupmurari asked Madhodas, Why were you turning the cloth? Then Madhodas said to Rupmurari, The evening arti of Shri Nathji was happening at that time. Therefore I was turning the upper cloth. But when the arti was going on, then I made an obeisance and sat.

Hearing these words of Madhodas, Rupmurari became very astonished in his mind. Then Rupmurari thought, The fortune of this Madhodas is very great. He lives here, and Shri Nathji resides there. From here that place is five hundred kos away. Yet Shri Nathji gives him darshan from there. So if this matter is true, then there is no limit to his fortune. Then Rupmurari, being amazed, asked Madhodas, Today what adornment did Shri Nathji have? Then Madhodas said to Rupmurari, Today the garment was of jagali color. And today Shri Balakrishnaji was adorned. Afterwards, all the adornments of Shri Nathji were told by Madhodas before Rupmurari.

Then Rupmurari wrote that day, the adornment, and the name of that child as well. Afterwards Madhodas made a request to Rupmurari, Rupmurari Dasji! Now please show grace upon me and come to my home. Afterwards, the attendants of Rupmurari were behind. One attendant was made to sit in the shop of Madhodas to look after the goods. Rupmurari himself went with Madhodas to his home.

Then Madhodas requested Rupmurari, Please show grace upon me and today cook the meal here. Bring new clay pots and new water. Then Rupmurari said to Madhodas, The water vessels and everything of your arrangement will be used for our work, therefore do not bring new things. Afterwards Rupmurari bathed there, cooked, offered bhog to Shri Thakurji, called another Vaishnav from the shop of Madhodas, offered the bhog, and along with that Vaishnav, both Rupmurari and Madhodas happily took the prasada. Afterwards Rupmurari came to his camp.

At that time Rupmurari wrote all these news in a letter to Ramdasji Bhitariya and sent a man to the home. That letter reached Ramdas. Ramdas read the letter and wrote fully the adornment of that day and the name of the child of Shri Gusainji and sent it. Taking that letter, the man came back to Rupmurari Das. Then the news of Ramdasji's letter and the words of Madhodas both matched in the same way.

Then Rupmurari greatly praised that Madhodas, saying, The fortune of this Vaishnav is very great. He lives in Kabul and his mind and vision are in Braj. Therefore there is no person of fortune equal to him. Shri Gusainji themselves have given him divine vision. Therefore, by the grace of the Lord, he beholds this happiness. Kabul is such a distant land, an un-Arya land, and there Shri Nathji gives him daily darshan. So how can one speak of his fortune?

Bhav Prakash (Revealing the Sentiment): In this story this principle is shown: For Vaishnavas of the Pushtimarg, place, time, and destiny do not create obstruction. Wherever their Lord resides happily, that place is best for Vaishnavas. Why? Because even in lands of non-believers, the Lord reveals such experience to his devotees. Therefore a Vaishnav must take refuge in one service alone.

And first, Madhodas received the name from Shri Gusainji in Haridwar. Before that Madhodas had not seen Shri Gokulji or Vrindavan or Braj. After receiving the name from Shri Gusainji, he took all the darshans. Afterwards he went to his land, Kabul. There, by the grace of the Lord, Shri Nathji began giving darshan to Madhodas there itself. And by the power of Shri Gusainji, the divine play was

established in the heart of Madhodas. Therefore this Madhodas began to see everything through the divine vision of his heart.

Thus, Madhodas was such a recipient of grace of Shri Gusainji and such a devotee of Bhagavan. Therefore, how far can his story be told?

Varta 9 - Harji Kothari

Now, the sevak of Shri Gusainji, Harji Kothari, the nephew of Bhaila Kothari, living in Rajnagar Asarva, the feeling of their story is told here.

Bhav Prakash (Revealing the Sentiment): This Harji is a sattvic devotee. In the divine play his name is Surangi. He has manifested from Chitra, therefore he has their emotional form.

So Harji was born in Gujarat in the house of Beni Kothari. Beni Kothari had three brothers. How Beni Kothari became a sevak of Shri Acharyaji Mahaprabhu is already told in the story of Narahari Sannyasi. And Bhaila Kothari and Jaita Kothari, these two brothers became sevaks of Shri Gusainji. Their story will be told later.

Once Shri Gusainji came to Dwarka. On the way to Rajnagar, the village of Beni Kothari came. There, in a garden, they made their camp. Beni Kothari was not there. Therefore Harji's mother took Harji and came for the darshan of Shri Gusainji. At that time Harji was six years old. Harji's mother made a request to Shri Gusainji, Maharaj! Take Harji into your refuge. Then Shri Gusainji, knowing Harji as the son of Beni Kothari, showed grace to Harji and performed the offering of the name.

Afterwards, Shri Gusainji gave Harji his own leftover mahaprasad from their divine hand. As soon as Harji took that mahaprasad, he experienced the birth-leela of Shri Acharyaji. Words (poetic expressions) arose within him. At that very moment Harji told his mother and began to sing a pada. That pada.

✿✿✿

राग धनाश्री

प्रगटे ए मा श्रीवल्लभदेव, श्रीलछमन भट गृहे बधाइया। मंगल सुहेलरा।

टेक गावे ए मा गीत रसाल, सबै सुहा ग न आइयो ।।मंगल ०

ब्राह्मान ए मा वेद पढ़ाय, देत असीस सुहाइय मो तन ए मा चौक पूराय, बंदनवार बंधाइयां। मंगल०

घर घर ए मा ढुंदभी बजाय, पहौप अंजुली बरखाइया। दीने ए'मा बहु ब ध दान, नरनारीन पहराइया॥ मंगल ०

धन्य धन्य ए 'मा'एलम्मागारु, आसा सबै पूजाइया। सब दन ए 'मा' सुख संप त राज, 'हरजीवन' मन भाइया ।।

मंगल ०

Raga Dhanashri

On this day Shri Vallabhadev appeared, in the house of Shri Lachhman Bhatt there was

celebration, auspicious and beautiful was the good fortune. Mangal suhelara.

The refrain was sung here, songs full of nectar, all married ladies came. Mangal.

The brahmans here recited the Vedas, giving pleasing blessings, here the women filled

the sacred courtyard, and festive door-hangings were tied. Mangal.

In every house here the kettledrums were played, handfuls of offerings were showered,

here many kinds of gifts were given, men and women were adorned. Mangal.

Blessed, blessed is this mother Elammagaru, all her hopes were honored, here for all

days there is happiness, wealth and prosperity ruling, this pleased the heart of Harjivan.

Mangal.

✿✿✿

Hearing that pada, Shri Gusainji became very pleased with Harji. At that very moment Shri Gusainji gave Harji their own chewed prasada. Afterwards, Shri Gusainji departed from there. They came from Dwarkaji to Rajnagar. There they stayed for some days. Then returning again to Rajnagar, from there they went to Adel.

Prasang 1 – The Seva of Harji Kothari

Once, Harji Kothari himself made a beautiful manuscript of the Sahasranama of Shri Gusainji and presented it before the Lord. Hearing this, Shri Gusainji became very pleased with Harji Kothari. Afterwards, whenever Shri Gusainji came to Rajnagar, he stayed at the homes of the three brothers, the family of Bhaila Kothari. Among

them, Shri Gusainji would hold an audience at the home of Bhaila Kothari. There he would sit. And at the home of Harji Kothari the Lord would cook. And at the home of Jaita Kothari, Shri Gusainji would sleep at night. In this way Shri Gusainji fulfilled the wishes of these three.

Bhav Prakash (Revealing the Sentiment): Why? Because in the divine play these three are the intimate sakhis of Shri Chandravali. Harji is the manifestation of the sakhi Surangi. And Bhaila Kothari is 'Komodini'. She is the rajas-form of Changhkalata, a sakhi of Shri Swaminiji, and is deeply attached to Shri Chandravali. And Jaita Kothari is 'Brajbhama'. She too is an intimate sakhi of Shri Chandravali.

So near their home there was a tree of a certain kind. Under that tree Shri Gusainji would wash their feet. They performed evening worship there. These three were such recipients of grace of Shri Gusainji and such devotees of Bhagavan. Therefore how far can one tell their story?

Varta 10 - Bhaila Kothari

Now Shri Gusainji's sevak Bhailatra Kothari, who lived in Rajnagar Asarva, their narration's sentiment is being told.

Bhav Prakash (Revealing the Sentiment): This is the extraordinary form of the lila of Bhaila Kothari, which has already been mentioned earlier in the narration of Harji Kothari. So Bhaila Kothari was born in a village a little distance from Rajnagar, in a baniya's family. These were three brothers: Beni Kothari, Bhaila Kothari, and Jaita Kothari. Their father lived under the hakim in Rajnagar. He managed the storehouse. After the father passed away, that hakim kept these three brothers in charge of the storehouse. So these three brothers came and lived in Rajnagar Asarva.

After that, Beni Kothari met Narhari Sanyasi and became the sevak of Shri Acharyaji. That has been narrated in Narhari Sanyasi's story. Later, when Shri Gusainji came to Dwarika for the first time, then Bhaila Kothari and Jaita Kothari came into his refuge in Rajnagar and became sevaks. After that, both brothers requested Shri Gusainji and brought him to their home in Asarva. There they made their whole family serve as sevaks. Then Bhaila Kothari requested Shri Gusainji, saying, "Raj! Now what is my duty?" Then Shri Gusainji gave his command, "Do Bhagavat-seva." So Shri Gusainji installed a form of Lalaji before Bhaila Kothari. Then Bhaila Kothari requested, "Raj! My wish is to serve you." Then Shri Gusainji gave him his paduka.

And Jaita Kothari's second name was Mathura Kothari. He remained always absorbed in the form of Shri Gusainji. He composed many pads of Shri Thakurji, Shri Acharyaji, and Shri Gusainji. So Shri Gusainji was always pleased with him.

Prasang 1 — The Urgent Letters of Bhaila Kothari

So that Bhaila Kothari used to write letters again and again with great eagerness to call Shri Gusainji, saying, "Raj! Please come once quickly." Many such letters from Bhaila Kothari reached Shri Gusainji. Then once Shri Gusainji suddenly left from Shri Gokul to take the darshan of Shri Ranchhorji and to fulfill the longing of Bhaila Kothari, and immediately went to Dwarikaji. From there Shri Gusainji reached "Sikri Fatehpur." When the Lord was leaving home to go there, he did

not inform Chapabhai Adhikari nor Sankarbhai Bhandari. Just like that, he suddenly went to Sikri Fatehpur.

At that time Birbal was in Fatehpur, and he heard, “Shri Gusainji has come here.” Then Birbal came before him, bowed down, and invited Shri Gusainji to stay at his own camp, and arranged a camp next to his own for Shri Gusainji. Then Birbal arranged two or four places of residence there for the Lord.

After that, Chapabhai and Sankarbhai came, took the darshan of Shri Gusainji, bowed down, and asked the Lord, “Raj! Without telling anyone, why have you suddenly come to a foreign place?” Then Shri Gusainji said to Chapabhai and Sankarbhai, “It has been many days since I have seen Bhaila Kothari. Because of that, I will at once go to Gujarat.” Hearing these words from the Lord’s mouth, Chapabhai and Sankarbhai became silent.

Then Birbal asked Chapabhai, “Shri Gusainji has come with such urgency, what is the reason?” Then Chapabhai told Birbal, “There is much debt in the storehouse, and therefore he is going to the foreign land of Gujarat.” Then Birbal asked Chapabhai, “How much debt has occurred? Because of which he must go so urgently? Tell me the amount of the debt. If any amount is due, I will pay it. And you keep Shri Gusainji from going to the foreign land and bring him back home.”

So Shri Gusainji was antarjami (knower of all hearts). Because of that, he knew what was in these two men’s minds. So the Lord, without informing Birbal, left Fatehpur ahead on the same night at midnight.

Bhav Prakash (Revealing the Sentiment): What does this say? That Shri Gusainji has the firm resolve that he will never go to a foreign land for the sake of money. So he went to Gujarat only to take the darshan of Dwarikaji and to accept the divine jeev. But Chapabhai, because of holding authority, developed worldly thinking. So he said such things to Birbal. And although Birbal was a sevak of Shri Gusainji, still by the influence of bad company he remained outwardly oriented. Because of that he spoke of paying off the debt. So Shri Gusainji became displeased with them, and with urgency departed from that place at midnight without telling anyone.

This establishes the principle that a Vaishnav must never use worldly reasoning in matters of the Lord or the Guru. When worldly reasoning was used, it created obstacles for Narayandas Diwan, as described earlier. Therefore a Vaishnav must speak very carefully.

So this news reached Birbal early in the morning—that Shri Gusainji had gone to Gujarat. And Shri Gusainji very quickly arrived at the home of Bhaila Kothari in Rajnagar. Then the Lord fulfilled all the wishes that were in the mind of Bhaila Kothari. After that Shri Gusainji stayed for a few days in the home of Bhaila Kothari, then went to Dwarikaji, took darshan of Shri Ranchhorji, and returned by the same route, and after a few days arrived again in Shri Gokul. And the letter informing his arrival home was written to Birbal. Seeing that letter, Birbal became extremely astonished. That Bhaila Kothari was such a recipient of the grace of Shri Gusainji. For him, the Lord remembered and went to give darshan.

Prasang 2 — The Matter of Debt and the Inner State of

Bhaila Kothari

And once, Shri Gusainji was residing in Asarva. There Chacha Harivanshji was with Shri Gusainji. Then one day Chacha Harivanshji made a request and said to Shri Gusainji, “Maharaj! A large amount of debt has accumulated on Bhaila Kothari’s head.” In this manner Chachaji requested three times before the Lord. Then Shri Gusainji said to Chachaji, “Chachaji! Money is a small matter, but the state of mind that the Kothari now has—by getting more money he will not remain in that state.” Hearing these words from the Lord’s mouth, Chacha Harivanshji became silent.

But Bhaila Kothari heard this matter through someone. Then he felt great sorrow in his mind and said, “I do not know about this matter at all. Perhaps this thought has come into Shri Gusainji’s mind, that Chachaji has made a request for Kothari.” Bhaila Kothari, greatly frightened in his heart, came to Shri Gusainji, bowed down, and requested, “Maharaj! Apart from your lotus feet I have no desire for anything else. And Raj, you said from your mouth that that state will not remain in the future. What does that mean? Please bestow your grace upon me.”

Then Shri Gusainji reassured Bhaila Kothari: “I did not say that your state will not remain. But money is such a thing.” And again Shri Gusainji reassured Kothari: “We know that such a thought will never arise in your mind. And your intellect will never turn away from me even slightly.” This blessing the Lord, being pleased, gave to Bhaila Kothari. Thus that Bhaila Kothari is such a recipient of the grace of Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): In this it is shown that when money is obtained, the mind does not remain pure. Humility does not stay. Therefore the Lord keeps his own people without possession. And Bhaila Kothari is the intimate sevak of Shri Gusainji. So even by obtaining wealth, his mind never becomes impure. This was said for the instruction of his own people. If someone is a smaller vessel, then on obtaining wealth he becomes turned away. Therefore by mixing Kothari into the example, this was expressed to this extent. And the meaning is also that when one becomes free from possessions, then one should know the special grace of the Lord. Then the accomplishment of all sentiments occurs.

Prasang 3 — The False Accusation and Baj Bahadur

And once Shri Gusainji was residing in Rajnagar Asarva. Then someone made a false accusation before the ruler of Gujarat. In Dholka, there was Lachhabai and his brother; both lived in one house. The influence of Lachhabai spread all over Gujarat. So the one who made the accusation met with Baj Bahadur, a khoja who was a well-known officer, and brought the accusation, saying, “A fakir has come from Shri Gokul. He is staying in Rajnagar with the sister of the storekeeper. And that fakir is said to be a great mahapurush.”

Then Lachhabai gave permission to Baj Bahadur, saying, “You go to Asarva, do justice, and come back.” Then Baj Bahadur came upon Shri Gusainji in Asarva. This news reached Shri Gusainji before Baj Bahadur arrived. Then the Lord went inside. In that meeting place, Bacha Baghela and Jhaboji Rajput Garasia, and Kothari, and such ten or five people were seated. Then Baj Bahadur entered the meeting place and sat down. At that very time Shri Gusainji came and sat upon the seat.

Then Baj Bahadur stood and bowed to Shri Gusainji and then sat again. After that Baj Bahadur spoke something to Shri Gusainji in his own language. Shri Gusainji answered him very properly in that same language, explaining everything to him. Then Baj Bahadur became very pleased in his mind. And while explaining to him, Shri Gusainji revealed his divinity. Then Baj Bahadur understood within his mind, “This is surely the Lord himself. These foolish people wanted to incite me against him.”

On the day Baj Bahadur had come to Shri Gusainji, it was the rainy season. But in that land rain was not falling. Therefore the people were greatly distressed. Then Baj Bahadur requested Shri Gusainji, “Maharaj! Without water the people suffer greatly.” Then Shri Gusainji said to him, “Now much rain will fall.” Then Baj Bahadur bowed to Shri Gusainji and prepared to leave. Then Shri Gusainji gave him a betel nut leaf packet (bira). Then he placed that bira upon his forehead.

Again Baj Bahadur requested Shri Gusainji, “Maharaj! Give me something from your own hand which will remain upon my forehead for all eight watches of the day.” Then Shri Gusainji gave him a supari from his own holy hand. He took that supari, placed it on his head,

tied it into the knot of his turban, bowed to Shri Gusainji, and left for his home.

Then on the way suddenly such heavy rain fell that Baj Bahadur reached home with great difficulty. Then Baj Bahadur became extremely pleased in his mind. Later, reaching home, Baj Bahadur told this news before Lachhabai. Then Lachhabai issued this order at that time: “The one who made this accusation—kill that informer immediately. So that no one should ever do such a thing again.” She gave this order.

This matter was heard by the mother of the informer—she heard that an order had been given to kill her son. Then she took her son and came into the refuge of Shri Gusainji and requested, “Maharaj! They are going to kill my son. Therefore I have brought my son to your refuge.” Then Shri Gusainji sent a message to Baj Bahadur, saying, “Do not kill anyone.”

Then Baj Bahadur obeyed Shri Gusainji’s command and restrained his men. After that, on another day, Baj Bahadur called that informer into his court and said, “For now I have spared you by the command of Shri Gusainji. But if you ever again make a false accusation about anyone, then I will kill you on the spot.” Saying this, he settled the matter. After that Shri Gusainji stayed for some days and returned to Shri Gokul.

Bhav Prakash (Revealing the Sentiment): In this narration it is shown that a Vaishnav must have compassion on all living beings. Even if someone is a thief or an informer, one must save him as far as one’s capacity allows.

Bhaila Kothari was such a beloved recipient of the grace of Shri Gusainji. There is no boundary to their story, so how far can one speak?

Varta 11 - Gopaldas of Rooppura

Now Shri Gusainji's sevak Gopaldas, the son-in-law of Bhaila Kothari, lived in Rooppura. The sentiment of his narration is being told.

Bhav Prakash (Revealing the Sentiment): This Gopaldas is a sattvic bhakt. In the lila her name is 'Sarangi'. She is manifested from Champakalata. Therefore this is her emotional form. And Sarangi has one intimate sakhi. Her name is 'Gomati'. So here the wife of Gopaldas became Gomati.

This Gopaldas was born in Rooppura to a baniya family. Gomati was born in Asarva in the family of Bhaila Kothari. From birth, Gopaldas was mute and did not speak anything. Why is this said? Because in his previous birth he was Narasi Mehta. He made many kinds of requests to the Lord and caused him effort. Because of that offense he became mute. Later, when he was five years old, his engagement was arranged with Gomati, the daughter of Bhaila Kothari.

Prasang 1 — The Moment Gopaldas Received Grace

So Gopaldas was the son-in-law of Bhaila Kothari. When Shri Gusainji first came to the home of Bhaila Kothari, the Kothari had the whole family offer their names and bow down. Later, when the turn came for Gopaldas to offer his name and bow, Shri Gusainji asked, "Kothari, who is this?" At that time Gopaldas was nine years old.

Then Kothari requested Shri Gusainji, saying, "Maharaj! This is Gomati's husband." Then Shri Gusainji laughed and said to Kothari, "The husband of Gomati is the ocean. And this child is entirely innocent and simple. How will the pair match?" Then Kothari again requested Shri Gusainji, "Raj! By your grace he will indeed become the ocean." Then Shri Gusainji, knowing him to be the son-in-law of Bhaila Kothari, seated him in his lap, and with his grace gave his own charvit tambul into the mouth of Gopaldas. The moment he swallowed it, Gopaldas obtained extremely brilliant intellect. Then Gopaldas bowed to Shri Gusainji and began the chanting of Shri Vallabhakhyan. The verse: "वंदों श्री वट्ठलवर सुंदर नव घनशयाम तमाल ।...

This complete composition Gopaldas sang before Shri Gusainji. Then

Shri Gusainji and Bhaila Kothari became very pleased. After that Shri Gusainji gave an instruction to Gopaldas, “Gopaldas! Sing the glories of Shri Acharyaji.”

Then Gopaldas again bowed to Shri Gusainji and sang another composition. Its verse: 'श्रीलक्ष्मण सुत श्रीवललभरायजी, सु मरन करतां दुष्कृत जायजी। …

This composition Gopaldas sang before Shri Gusainji. Then Shri Gusainji said, “Now this husband of Gomati has become an ocean.” This blessing Shri Gusainji gave to Gopaldas. Later Gopaldas composed seven more narrations.

Bhav Prakash (Revealing the Sentiment): In this narration Shri Gusainji shows the greatness of his bhaktas. Shri Gusainji, through Bhaila Kothari, declared that Gopaldas would become an ocean. And that speech was instantly fulfilled. Therefore Gopaldas also later sang, “Through the power of the dust of the feet of devotees, all difficult tasks are completed.”

Prasang 2 — Realizing His Previous Form

Later Gopaldas offered many of Shri Thakurji’s pads in Gujarati language, as offerings of Narasi Mehta.

Bhav Prakash (Revealing the Sentiment): This means that he gained the knowledge of his previous form. That he was indeed the incarnation of Narasi Mehta. In that birth he sang the Lord’s greatness according to the rules of maryada. Therefore now he sings pads in the manner of Pushti, by which that speech becomes connected to Pushti.

Thus Shri Gusainji showered such grace upon Gopaldas and made him an ocean. And once Shri Gusainji, from Shri Gokul, gave this command to Chacha Harivanshji, “Chachaji! You go to Gujarat.” Then Chacha Harivanshji requested Shri Gusainji, “Raj! How will I pass the days without your darshan?” Then Shri Gusainji said, “Chachaji! You keep meeting Bhaila Kothari and Gopaldas. And I also will continue giving you darshan.”

Then Chachaji sought the Lord’s permission and went to Gujarat. From the day Chachaji left Shri Gokul, every day Shri Gusainji gave darshan to Chachaji. In this manner Chacha Harivanshji reached Gujarat. And every day Chachaji kept meeting Bhaila Kothari and Gopaldas. That Gopaldas was such a beloved recipient of the grace of Shri Gusainji. Therefore how far can one narrate his story?

Varta 12 - Manikchand Kshetri

Now the sevak of Shri Gusainji, Manikchand Kshetri, he lived in Agra. The feeling of his story is being told.

Bhav Prakash (Revealing the Sentiment): This Manikchand is a tamas devotee. In the lila her name is Ragini. She manifests from Champakalata, therefore she is her emotional form. And Ragini has a friend. Her name is Anuragini. So here, Anuragini became Manikchand's wife.

They both were born near Gopalpura in Agra, in the houses of two Kshetris who lived close by. Those two Kshetris had great friendship with each other. Because of that, both of them said, "If we marry our son and daughter, it will be good." Later, when they grew older, they were married. Manikchand's father was a servant in the royal court. He earned a lot of wealth. Later, after some days, his father passed away. Then Manikchand remained a servant in the royal court.

Prasang 1 – The Darshan in the Attari

Once, when Shri Gusainji came from Shrinathdwar to Adel, in Agra behind Manikchand's house there was a Vaishnav's house. There Shri Gusainji went and stayed. It was summertime.

In the evening, above in the attic there was a jharokha toward the bazaar, where Shri Gusainji sat. Directly across from Him was Manikchand's house. Manikchand's wife had climbed to the attic. She had the darshan of Shri Gusainji. Then the Lord, the complete Purna Purushottam, gave darshan to Manikchand's wife in the form of bliss alone, showing His feet, face, stomach, and all limbs in that manner.

She became exhausted merely by seeing His darshan. After that this woman forgot the awareness of her own body. Later, when night came and Manikchand returned from the royal court, he asked the maid where she was. The maid told Manikchand that she was sitting in the attic. Then Manikchand went up to the attic. But the woman did not know that Manikchand had come. Her gaze was absorbed only in Shri Gusainji's form. Then the woman said to Manikchand:

"Look, the one who is called the complete Purna Purushottam is sitting there." Hearing the woman's words, even Manikchand had the

darshan of Shri Gusainji and became exhausted. Shri Gusainji stayed there until a quarter of the night had passed. After that the Lord went to sleep. Until then the woman and man stood there. After Shri Gusainji's darshan the woman rose, and then Manikchand also stood up. Then the woman said, "Get up." Then the man said, "Where shall we go now?" After that the woman and man sat there all night.

When morning came, after completing their duties, both went to Shri Gusainji, did dandvat, and made a request to the Lord: "O Lord! Please bless us." Then Shri Gusainji showed grace to the woman and man and had their names offered. At that moment Manikchand sang this congratulatory verse before Shri Gusainji:

राग देवगंधार

चहुँ जुग वेद बचन प्र तपाय धम ग्लानी भई जब ही जब तब तब तुम बपु धाय। सत्ययुग श्वेत वाराह रूप ध र

हरण्याक्ष उर फाय । त्रैता राम रूप दसरथ गृह रावन कुल ही संहाय। द्वापर व्रज बूडत तें राखी सुरप त पायन पाय ।

कंसा दक दानव सब मारे,वसुधा भार उताय । अब श्रीवल्लभ गृह प्रगट होइ क मायावाद नवाय । 'मा नकचंद

श्री वट्ठल प्रभु कौ पुरुषोत्तम रूप नहायौ।

Raga Devgandhar

In all four yugas, the words of the Vedas prove Whenever there is decline of dharma, You

take a body.

In Satyayuga You took the form of the white boar and tore open Hiranyaksha's chest.

In Treta You took the form of Rama in Dasharatha's house and destroyed Ravana's

lineage.

In Dvapara You saved Vraja when it was sinking and held up the mountain on Your feet.

You killed demons like Kansa and relieved the earth's burden.

Now You have appeared in the house of Shri Vallabh to destroy Mayavada.

Manikchand has seen the Purushottam form of Shri Vitthal Prabhu.

✿✿✿

In this way, Manikchand sang many verses before Shri Gusainji. From them Shri Gusainji understood that Manikchand saw Him as the Purna Purushottam form. Seeing such pure emotion in Manikchand, Shri Gusainji became very pleased with him. Then Manikchand requested Shri Gusainji to come to his home. Shri Gusainji stayed there for three days.

Later, when Shri Gusainji was preparing to go to Adel, both of them stood outside their home, each with a cloth. Then Manikchand said to Champabhai, “Whatever is in this house, you take all of it. Everything in this house belongs to Shri Gusainji.” After that, the horses were in the stable and the camels—all the belongings—were presented to Shri Gusainji. Manikchand offered everything and made full surrender. Then Shri Gusainji gave this command to Manikchand: “Today, both of you take prasad here.”

So Shri Gusainji stayed there for three more days. Then on the fourth day he went toward Adel. Then Manikchand held one camel’s rope in his wife’s hand and held one camel’s rope himself and went along with Him. Manikchand sold much household goods; from their price a hundi of seventy-six thousand was made. After that, going a little distance outside the village, Manikchand went along with Shri Gusainji’s palanquin. The camels went ahead first. Because the Vaishnavs were taking leave, the Lord was delayed.

Then Sukhpal quickly reached the camels. Then Shri Gusainji asked a khavas, “Which woman is this who is going with the camels?” That khavas went to look and saw that it was Manikchand’s wife. Then the khavas came back to Shri Gusainji and said, “Maharaj! It is Manikchand’s wife.” Then Shri Gusainji had the camels stopped at that place and had the palanquin stopped there, and He asked the khavas, “Where is Manikchand?” The khavas said, “Manikchand is coming behind You.” Then Shri Gusainji called Manikchand and gave this command: “Manikchand! Now you return.” Then Manikchand remained silent.

After that, the woman replied to Shri Gusainji, “Maharaj! Now where shall I go? For me, there is no shelter apart from your lotus-feet.”

Then Shri Gusainji explained many kinds of things to that woman and repeatedly instructed her, “You now go back.” Then that woman said to the Lord, “Raj! Whatever household service you assign to me, that I will do. Otherwise, I will just sit aside. But I have no other place where I can go. If you do not take me with you, then sell me here into someone’s hands, and whatever my price is, you take that. To the person into whose hands you sell me, I will serve the household well. But for me, there is no shelter apart from your lotus-feet.” Then Shri Gusainji greatly explained and reassured her. But she did not accept it.

Then Shri Gusainji said to her, “I ask you for one thing, so give that to me. And I will give you one thing, so you may take that from me.” Then that woman made a request to Shri Gusainji, “Maharaj! What other thing is there with me that you ask for? This one body is here; even that I have already offered to you. It is yours. Whatever you wish to do with this body, you may do. Besides that, I have nothing to give.”

Then Shri Gusainji said to Manikchand, “You accept what I say.” In the same way, Shri Gusainji said to Manikchand’s wife, “You stay at home and do service.” And to Manikchand, the Lord said, “You do the worldly dealings.” Then that woman said to Shri Gusainji, “Maharaj! How would I know how to do service?” And Manikchand said to the Lord, “Maharaj! How will worldly dealings happen? I have no wealth.” At that time, the storekeeper (bhhandari) was standing near Shri Gusainji. The Lord asked him, “What offering of Manikchand has come into the storehouse?”

Then the storekeeper made a request to Shri Gusainji, “Maharaj! Manikchand has arranged a hundi of seventy-six thousand and given it into the storehouse. And he has not kept anything at home, not even enough for daily living.” Then Shri Gusainji asked him, “How much is needed for worldly dealings?” Then Manikchand made a request to Shri Gusainji, “Maharaj! If there are ten thousand rupees, then worldly dealings can be done.” Then Shri Gusainji told the storekeeper, “From that wealth give ten thousand rupees to Manikchand.” Then Manikchand said to Shri Gusainji, “Maharaj! What will I do by taking your wealth?”

Then Shri Gusainji said to Manikchand, “With this wealth you earn. After that, send my wealth back to me.” Then again Manikchand made a request to Shri Gusainji, “Raj! If I take your wealth, then I become indebted. And with this wealth how shall I work? And the state of this body is uncertain. If somehow the body falls away and your wealth does not reach the storehouse, then the debt will remain on my head.

Therefore, I will not work with your wealth."

Then Shri Gusainji said to Manikchand, "Earn. And if it continues like this, then no debt will remain on your head." After that, Shri Gusainji said this to Manikchand's wife, "What I am giving, that is for you. I am pleased with you." And giving his word, Shri Gusainji told that woman, "I will stay for five months at Shrinathjijidvar. So I will stay at Shrinathjijidvar for four months, and for one month, while coming and going, I will stay at your house." After that, following Shri Gusainji's command, Manikchand returned to his home. Then Shri Gusainji placed the seva of Lalji upon Manikchand's head. For some days he performed the seva himself and explained all kinds of service to that woman.

When Shri Gusainji did the seva, both Manikchand and his wife would come and stand there. Thus Shri Gusainji explained all kinds of seva to Manikchand. Then both of them, Manikchand and his wife, began doing seva very well. After that, with that wealth, Manikchand began earning. From one part they maintained their household, and three parts of the wealth they added and increased. In a few days the wealth grew.

When Shri Gusainji came to Manikchand's home, they placed the bundle of ten thousand before the Lord. Then Manikchand made a request to Shri Gusainji, "Maharaj! Take your wealth. And free me from the debt. By your grace, now I have enough wealth for working. So why should I keep your debt?" Then Shri Gusainji became extremely pleased with Manikchand and at that time said from his divine mouth, "The offering that King Bali made, and the offering that Manikchand made are alike."

Bhav Prakash (Revealing the Sentiment): Here a doubt arises: King Bali made an offering but he did not take anything. And Manikchand took wealth for worldly dealings and then cleared the debt. So how can this be called an offering? The answer is given: King Bali's offering was according to the rules of maryada. The Lord accepted the gift. And a gift is not taken back. But this offering was made according to the path of Pushtimarg, out of love. Thus, as worldly dealings between Swami and sevak occur in the world, so it is here also. Shri Acharyaji Mahaprabhu has written in the text Siddhant Rahasya.

तस्मादादौ सवकाय सववस्तुसमपणम्। दत्तापहारवचनं तथा च सकलं हरेः ॥

न ग्राह्म म त वाक्यं ह भन्नमागपरं मतम ्। सेवकाना यथा लोके व्यवहारः प्र सद्धय त ।।

Therefore, in the beginning of every activity, the offering of all things. The statement

concerning what is given and what is taken away, and that everything is of Hari.

The statement “this is not to be accepted” is indeed the view belonging to a different

path. Just as in the world the conduct of sevaks is well known.

Therefore, Manikchand, like worldly dealings, took the wealth by removing the debt. Even this was by Shri Gusainji’s command. Thus, Manikchand’s offering is excellent. Understand this sentiment.

After that, when one month passed, Shri Gusainji went to Shrinathjijidvar, and from there returned to Adel. Every year Shri Gusainji stayed one month at Manikchand’s home this way. Such was the grace of Shri Gusainji upon Manikchand.

Prasang 2 – Shri Gusainji’s Grace at the Son’s Wedding

And once, the wedding of Manikchand’s son took place. So Manikchand wrote a request letter and invited Shri Gusainji to his home. Then Shri Gusainji came from Shrigokulji to Agra. After a few days, the birth anniversary of Shrigokulnathji came. Then Shri Gusainji sent Shrigiridharji to Shrigokul, saying, “You perform the duties of Shri Vallabh’s birth anniversary. If the wedding here finishes early, I will come.” After that, when the wedding of Manikchand’s son was happening, Shri Gusainji took leave of Manikchand and went to Shrigokul. Such was the grace Shri Gusainji showed upon Manikchand. Manikchand and his wife were such recipients of Shri Gusainji’s grace, Bhagavadiya. Therefore, their story has no limit; how much can one tell?

Varta 13 - The Brahman from Bengal

Now the sevak of Shri Gusainji, a Brahman who used to do cloth brokerage, who lived in Bengal, his story’s sentiment is being told.

Bhav Prakash (Revealing the Sentiment): He is a tamas devotee. In the

divine play his name is Anandī. He has manifested from Ratikalā, therefore these are his emotional forms.

He was born in the village of a Brahman in Bengal. Later, when he became eleven years old, he was married. He received an ordinary wife; she was not connected to the divine play. Later he became twenty or twenty-five years old. Then his father died. Then he began doing cloth brokerage.

Prasang 1 – Journey to Mathura with the Merchants

First, he came to Mathuraji along with a man from Bengal. Many merchants came with him. Merchants from the land of Prithvipati used to go to sell cloth. This Brahman used to act as a broker for those merchants. That Brahman was capable. Being a Brahman, he came to Mathura with those merchants for his livelihood. Later those merchants stayed in Mathuraji. And with them was a Vaishnav, who went to Shri Gokul for the darshan of Shri Gusainji. Along with them this Brahman also came to Shri Gokul. So along with all the Vaishnavs, the Brahman also received the darshan of Shri Gusainji.

Then, as soon as he saw Shri Gusainji, this came into the Brahman's mind: "If I become his sevak, then that is a good thing." Thinking this, the Brahman made a request to Shri Gusainji: "Maharaj! Now please make me your sevak." Then he was made to bathe, and Shri Gusainji had him offer the name-introduction. Later, along with that group, the Brahman sold the merchants' cloth in Delhi. The money he earned as brokerage he tied up, and came to his homeland in Bengal.

Then this desire arose in his mind: "With this wealth I should get one such excellent brocade cloth, and have a garment made for the sacred body of Shri Gusainji." So he bought an excellent brocade cloth worth twenty-eight rupees. When he received one and a half hundred rupees for that cloth, then he prepared to leave the town. Then Brahman rolled the cloth onto a bamboo stick, and went out. He took his wife along with him.

Bhav Prakash (Revealing the Sentiment): Because he wants to bring her to Shri Gusainji's darshan and have her offer the name-introduction.

When the gatekeepers saw he was a Brahman, they thought he was going to bathe. And he had actually left home carrying that brocade cloth. Then in a few days he came to Shri Gokul to Shri Gusainji,

bowed down, and took out that brocade cloth and placed it before the Lord. Shri Gusainji, seeing that brocade, became extremely pleased. At that moment Shri Gusainji said these words: “This brocade is suitable for Shrinathji.”

Bhav Prakash (Revealing the Sentiment): Because the Lord is the enjoyer of the most excellent things. Therefore excellent things must be offered to the Lord. This is the duty of a servant.

Saying this, at that very time a tailor was called, and the cloth for Shrinathji was measured. The garment was completed that same day. Later, taking that garment, along with the Vaishnav men and women, Shri Gusainji went to Shrinathji’s temple. After bathing, he went up the mountain into the temple, had the darshan of Shrinathji, and offered Rajbhog. Later, when the time came, the doors were opened for the bhog to be removed.

Then that Brahman had the darshan of Shrinathji and became extremely pleased within his mind. The next day Shri Gusainji had that garment accepted by Shrinathji. Then the Brahman Vaishnav, after seeing Shrinathji’s acceptance, became very pleased.

After that, Shri Gusainji completed Shrinathji’s service and descended from the mountain. Then that Brahman again and again bowed to the Lord, and felt that his birth had become fruitful. Later the Brahman requested Shri Gusainji: “Maharaj! Please have this woman’s name-introduction done.” Then Shri Gusainji gave the command: “She is an ordinary being. Therefore we will have the name recited to her.” Then out of grace Shri Gusainji had her name recited.

After that, in the mind of that Brahman, another thought arose: “This brocade cloth has been accepted by Shrinathji. But if I bring one more such brocade cloth, then from that Shri Gusainji will have a new garment. Then my life will be fulfilled.” Thinking this, he took leave from Shri Gusainji and went to his homeland Bengal.

In a few days, the man and woman reached home. Later, after some days, the Brahman said to his wife: “We will manage our daily expenses through begging. And whatever money comes from brokerage, keep that aside—this is a good thing.” Then the wife said: “Our livelihood happens very well through brokerage. From where have you learned such thinking?” Then the Brahman said to his wife: “These people do not leave their respective occupations, so why should we leave ours? Our very best occupation is to beg. Why should we abandon it?” So the Brahman did not reveal his inner intention to

his wife.

Bhav Prakash (Revealing the Sentiment): Because her understanding is worldly. Therefore one should not speak a divine matter to someone of worldly understanding. Otherwise conflict will arise. This principle is being expressed.

Afterwards that Brahman began to maintain himself in that same way. After that, again he became capable of the wealth of the foreign land. Then again that Vaishnav taking a brocade, went toward Shri Gokul in the same manner. In a few days he came to Shri Gusainji, made obeisance, and brought that brocade forward. Then Shri Gusainji, seeing that brocade, spoke these words, “Just so, earlier also a Vaishnav had brought a brocade before me. That brocade was accepted by Shrinathji.” Then that Vaishnav made obeisance to Shri Gusainji and requested, “Maharaj! That earlier brocade was brought by me only.” Then Shri Gusainji became very pleased with him. Afterwards that Shri Gusaiji himself began to offer the cloth to the attendant from the divine hand.

Then this Vaishnav made obeisance to Shri Gusainji and requested, “Maharaj! That brocade has been accepted by Shrinathji, and you accept the garment of this brocade. After having darshan, I will go home.” Then Shri Gusainji said to that Vaishnav, “Shri Thakurji again and again accepts excellent things, and when will we ever accept? And such things come here only through you; otherwise who brings them here?” Afterwards the Lord said to that Vaishnav, “This garment is suitable for the temple.” Then that Vaishnav, hearing the words of Shri Gusainji, requested, “Maharaj! This is the house of Ishvar. What deficiency is there here in any matter? But in my mind this desire is there, that you accept the garment of this place. Having darshan of this, I will go to my home.” Then Shri Gusainji called the tailor; some garments were then prepared for Shri Navaneetpriyaji. Afterwards his own garment was measured.

In the Bhav Prakash (Revealing the Sentiment): here it is shown that excellent things must not be taken by the sevak without having them accepted by the master; otherwise it becomes an obstacle.

Then that Vaishnav became very pleased. Then the tailor completed all those garments and brought them. Then Shri Gusainji placed one garment on Shri Navaneetpriyaji. Afterwards he himself returned from the temple, ate food, and after resting, Shri Gusainji put on that garment and sat on the seat. Seeing this darshan, that Vaishnav became very pleased in his mind. Afterwards, as long as that Vaishnav

stayed in Shri Gokul, during that time Shri Gusainji would daily wear that garment once. After some days that Vaishnav took leave of Shri Gusainji and went to his own country. Then Shri Gusainji asked that Brahman for all the news, “What work do you do in Bengal?” Then he told the Lord all the news. Then seeing his condition, Shri Gusainji became very pleased. Afterwards that Vaishnav requested Shri Gusainji, “Raj! We had heard your name as ‘Bhaktеccha Purakayanamah,’ so you made me experience it. Therefore I knew your name immediately. Now if I may receive your permission, I will go to my home.” Then Shri Gusainji, with great joy, gave him leave. In a few days that Brahman reached his home in Bengal.

On the day he reached his home, that day was the śrāddha day of his father. His wife, the Brahmani, on the previous day had gone somewhere and asked for urad pulse and oil and brought them. She had soaked the pulse, washed it, ground it, and was making the fritters. Just then the Brahman arrived at home. Then the Brahmani, seeing him, said, “It is good that you have come home. Today is the śrāddha day of your father. Therefore I have made the fritters.” Afterwards the Brahmani said to the Brahman, “Now you go perform the śrāddha and quickly do it and come back.” Then the Brahman asked his wife, “How is the śrāddha day done?”

Afterwards when the cooking was being done, the wife said to the Brahman, “The cooking is complete.” Then the Brahman bathed and it became the time to offer the food to Shrinathji. Those fritters were few. Then the Brahman asked his wife, “Is there any sweet in the house?” Then the Brahmani said, “There is a little jaggery.” Then the Brahmani brought the jaggery before him and placed it. Then the Brahman, with great joy and filled with love, meditated on Shrinathji. Bringing into his heart the form of the garment he had seen, he made this request, “Maharaj! This food was made by worldly thinking, but now you will accept this food.” Afterwards the Brahman, with great devotion, offered those fritters and jaggery before the Lord at the time of offering. Then Shrinathji came from Giriraj there to the house of that Brahman in Bengal and, seeing the love of that Brahman, ate the fritters and jaggery.

In the Bhav Prakash (Revealing the Sentiment): in this story there is a great doubt, that how did the Brahman place śrāddha food before Shrinathji? This is contrary to the rule of Shri Acharyaji’s path. And why did Shrinathji eat that food? It is said that this food was made by the Brahman’s wife for the purpose of śrāddha, but in the mind of the Brahman there was no resolve of śrāddha. And on that day there was nothing in the house. Therefore the Brahman, with pure feeling,

placed that food before Shrinathji. Thus Shrinathji, seeing the prayer of that Brahman, seeing his pure love, with joy ate it. Because Shrinathji's name is "Bhaktamanorathapurak," the fulfiller of devotees' desires. So whoever places anything before Shrinathji with devotional feeling, the Lord certainly accepts it. This is the established principle.

When Shrinathji arrived at his house, only then did that Brahman come to know. And when, after eating at his house, Shrinathji returned to His temple, He informed that Brahman, "Now I am going after eating your fritters and jaggery." Then that Brahman became very pleased in his mind and considered his life fulfilled, thinking, "Blessed is my fortune, that Shrinathji came to my home, and through the grace of Shri Gusainji these fritters and jaggery were accepted." And when Shrinathji came to his house, at that very time in the temple on the mountain Shri Gusainji had offered the Rajbhog to Shrinathji. So while Shri Gusainji offered the Rajbhog, Shrinathji was actually visiting the house of that Brahman. Afterwards Shri Gusainji did not know this. When the time came, Shri Gusainji removed the Rajbhog, performed the aarti, did the anusār, came down from the mountain, ate His own meal, and rested.

At that time no sleep came to Shri Gusainji. Just then Shrinathji, holding a red stick in His divine hand, came to Shri Gusainji. Shri Gusainji made obeisance and seated Shrinathji on his couch, kissed His divine face, stroked His cheeks with his hand, and asked, "Baba! Why are you sitting so absent-minded today?" Then Shrinathji said to Shri Gusainji, "I am hungry today." Then Shri Gusainji asked Shrinathji, "Just now you ate the Rajbhog. And whatever more you want, come, I will give you." Then Shrinathji said to Shri Gusainji, "When I came, the Rajbhog had already been removed. So that Rajbhog was not eaten."

In the Bhav Prakash (Revealing the Sentiment): the meaning is that Shrinathji did not eat in the form of the uplifter of devotees; He ate in the form of the uplifter of all. And due to your feelings, I am hungry.

Then Shri Gusainji, astonished, asked Shrinathji, "Baba! Where did you go then?" Then Shrinathji said to Shri Gusainji, "Your sevak, the Brahman from Bengal who had brought the brocade, I went to his house to eat the fritters and jaggery." And all the news of his house Shrinathji told to Shri Gusainji. Hearing the words of Shrinathji, Shri Gusainji's heart filled with emotion. Then Shrinathji departed from the presence of Shri Gusainji and returned to his temple on the mountain. And Shri Gusainji had all the inner attendants bathe and said,

“Quickly, everyone together prepare the cooking for Rajbhog.” Then all the attendants gathered and began to cook. And Shri Gusainji himself bathed, went up the mountain to the temple, had the conch sounded, and offered one plate of laddus as the bhog. Just then the cook informed Shri Gusainji, “Maharaj! The cooking is complete.” So Shri Gusainji removed the bhog at the proper time, performed the aarti, performed the anusār, came down from the mountain, sat in his seat, and wrote a letter to Bengal and sent two Brajvasis to that Vaishnav.

In that letter the Lord wrote, “On what day and at what time did you offer Shrinathji?” Send your reply to us.” Those two Brajvasis reached the house of that Vaishnav in Bengal. Then that Vaishnav became very pleased in his mind. Those Brajvasis gave him the letter of Shri Gusainji. And they told him all the news of the day at the door of Shrinathji. Then he, filled with love and eagerness, placed the Lord’s letter on his forehead, made obeisance, read it, and became very pleased in his mind. Then he honored those Brajvasis, had excellent cooking done, and served them prasād.

Afterwards at night, that Vaishnav wrote the reply to that letter. In that he wrote many types of requests to Shri Gusainji. And he wrote everything about that day and sent it. And he wrote, “Maharaj! This Shrinathji accepted everything because of your grace. Therefore my fortune is great.” And he wrote, “Raj! Those fritters too were few.” Afterwards he honored those two Brajvasis very well and sent them back to Shri Gusainji.

In a few days the Brajvasis came from Bengal to Shri Gokul and gave the letter of that Vaishnav to Shri Gusainji. That letter of that Vaishnav was read by Shri Gusainji Himself with grace. Then Shri Gusainji became very pleased in his mind. Afterwards the Lord gave that letter to Chacha Harivanshji and told him all the news. Then Chachaji’s heart filled with emotion. That Brahman had become such a recipient of the grace of Shri Gusainji. Therefore, how far shall one speak of his story?

Varta 14 - Ganes Vyas

Now, the sentiment of the account of Shri Gusainji's sevak Ganes Vyas, a Shrimali Brahmin who lived in the West, is spoken.

Bhav Prakash (Revealing the Sentiment): This Ganes Vyas is a sattvic devotee. In the Divine Play, his name is "Pramodini." He has manifested from "Ratikala," therefore his form is of those divine sentiments.

This Ganes Vyas was born in the house of a Shrimali Brahmin in the West. Ganes Vyas was only two or four months old when his parents died. Later, he had an uncle, so he took him to his own home. There he grew up. When he became about twenty years old, one group was going from the West to Mathuraji, and he also went with them. Within a few days, the group reached Mathuraji. With them, Ganes Vyas also arrived.

At that time, Shri Gusainji was residing in Mathuraji. Shri Gusainji was performing evening prayers at Vishrant Ghat. There, Ganes Vyas obtained the darshan of Shri Gusainji. Ganes Vyas submitted a prayer to Shri Gusainji: "Maharaj! I am an orphan. I have no mother or father. Thus, I have come into Your refuge. Therefore, please show grace and accept me as Your sevak. And please give me some service."

Then Shri Gusainji, recognizing his divine nature, said, "Go and bathe in Shri Yamunaji; then I will make you My sevak." So Ganes Vyas bathed in Shri Yamunaji and came near Shri Gusainji. Then Shri Gusainji performed the naming initiation for Ganes Vyas. After that, by His grace, Shri Gusainji gave Ganes Vyas service in his preaching work. Thus Ganes Vyas began to serve lovingly.

Prasang 1 – The Deliverance of the Fierce Goddess Temple

So once, Ganes Vyas was taking materials for Shri Thakurji to Dwarka. One evening he was outside a village and was about to enter it. Heavy rain fell on the way. Looking around here and there, he found no shelter. A little distance away he saw a pinnacle-like structure, a small temple. So Ganes Vyas quickly went there.

Inside he saw a goddess installed there, with all her ritual items placed near her, but no human was present. Then Ganes Vyas thought in his mind, “The priest must be living somewhere. Perhaps he has gone to the village and will return soon.” Thinking this, he sat outside in the shade and kept the materials there.

Later, when the night had grown very late, no one came. But that goddess was glowing with a watchful light, as if guarding her own belongings. And she used to receive daily offerings of living sacrifices from the king’s side. She would eat those and sit. And if any priest came, she would consume him. This was well-known among the villagers. Daily worship was offered to her, yet all the items would be consumed by her alone.

One man came at night to have darshan of the goddess. He told Ganes Vyas, “Do not sleep here! No priest sleeps here. No one can remain alive here.” Then Ganes Vyas asked him, “What is the reason for this?” The man replied to him, “Anyone who sleeps here or stays here gets eaten by this goddess.” Then that man took the darshan of the goddess, told this news to Ganes Vyas, and went away.

But Ganes Vyas, fearless, went inside the temple. He put the materials in one corner, bathed the goddess, recited her name, and tied a prasadi garland around her neck, making her a Vaishnava. Then he observed that many things had been left scattered in the temple. Seeing this, he cleaned the entire temple. Afterwards he rested there at night. He had some prasada with him and ate it. There was a well from which he drank water. Then he slept.

That very night the goddess appeared in the king’s dream and said, “Do not send me the daily offering of living beings anymore. Now I have become a Vaishnava. Therefore I will no longer eat such offerings. Keep a priest here who will prepare food for me. What he cooks and offers me—that alone I shall eat.”

The king was extremely astonished. The next morning, Ganes Vyas took his materials and continued on his way. The king went early to see the goddess. There he saw that someone had cleaned the temple, bathed the goddess, and tied a garland on her neck. Seeing this, the king became very pleased within himself.

Then he appointed a priest there and arranged proper daily offerings. The priest would cook food and offer it to the goddess, and the goddess would partake of that offering.

Bhav Prakash (Revealing the Sentiment): This shows the nature of one who belongs to the Lord. By whose influence even goddesses, gods, and pilgrimage places become fulfilled. And such devotees of the Lord are so compassionate that while traveling, they easily bestow fulfillment even upon a fierce goddess.

Prasang 2 – Ganes Vyas and Shri Gusainji's Divine "Anger"

And Shri Gusainji would often show great displeasure toward Ganes Vyas. But Ganes Vyas would never let his mind become disturbed. He was such a devotee of the Lord. The more Shri Gusainji reproached him, the more joyful he became within. And he would say within himself, "O Lord, may You always and forever continue to rebuke me! Because you know me as your sevak, you scold me. Otherwise, why would you bother to scold anyone else?"

Bhav Prakash (Revealing the Sentiment): This reveals that one scolds only one's own. Thus Ganes Vyas accepted his Lord's displeasure as a virtue.

After some days, Ganes Vyas shed his physical body. Some Vaishnav heard the news somewhere. He came before Shri Gusainji and said, "Maharaj! Ganes Vyas has left his body." Hearing this, the hairs on Shri Gusainji's body stood erect. Seeing him thrilled, Vaishnav asked, "Maharaj! You always used to be very displeased with Ganes Vyas. Then why has hearing this news produced goosebumps on You?"

Shri Gusainji said to that Vaishnav, "It is very hard to find a sevak like Ganes Vyas. There is none, and none will ever be. Upon whom I showed displeasure in so many ways—yet Ganes Vyas would always take it as instruction and accept it. He never allowed his mind to be disturbed. He was my intimate sevak." Hearing these words from the sacred mouth of Shri Gusainji, the Vaishnav remained silent.

Such was Ganes Vyas—one who received the deep grace of Shri Gusainji. How far can one speak of his story?

Varta 15 - Haridas Khavas

Now the sevak of Shri Gusainji, Haridas Khavas, a Sanadhya Brahmin of Mathuraji, to whom a swoon came while listening to the Shrimad Bhagavat, his story's sentiment is spoken.

Bhav Prakash (Revealing the Sentiment): He is a royal-type devotee. In the Divine Play, his name is Sarla. His nature is very simple. He is manifested from Rati-kala, therefore his nature is of pure feeling.

So Haridas was born in Mathura in the house of a Sanadhya Brahmin. From childhood itself he was in a bewildered state. He had no knowledge of worldly conduct and such things. His mother and father, seeing his bewildered state, felt great sorrow: "How will this child turn out? What will become of him?" In this way they worried greatly. Later, when he was eight years old, he was sent to study under a pandit. He studied a little. Later, a great epidemic spread in Mathura. In that, his mother and father died. Then Haridas thought, "Now what should I do?" He could not understand anything. Then he went and sat at the bank of Shri Yamunaji at Vishrant Ghat. He wept greatly.

At that time Shri Gusainji was there performing the evening prayers. Shri Gusainji saw Haridas. At that very moment he sent a khavas and called Haridas to him. Haridas came to Shri Gusainji. Then Shri Gusainji said to him, "Haridas! Why are you crying?" Then Haridas said, "Maharaj! I have no one in this world. And I know nothing at all. Therefore I have come to your refuge. Please keep me with you. I am poor, I am without support." Then Shri Gusainji commanded, "Do not worry. Bathe in Shri Yamunaji. We will make you our sevak and will keep you with us." Then Haridas became joyful, bathed in Shri Yamunaji, and Shri Gusainji recited the Name to him and had him offer his submission. And he instructed, "Now you will serve as our khavasi." From that day onward Haridas began to perform the khavasi-service of Shri Gusainji.

Prasang 1 — The Desire to Hear the Bhagavat

So Haridas served as the khavas of Shri Gusainji. One time Haridas made a request to Shri Gusainji: "Maharaj! My heartfelt wish is to hear the Bhagavat from your own holy mouth." Then Shri Gusainji instructed Haridas, "You go to Ujjain. There Krishna Bhatt will recite

the Shrimad Bhagavat to you. And for me, the time to narrate the Bhagavat is only two ghadi per day. But when will the entire Shrimad Bhagavat be completed? If I narrate the whole text, even with one pehar of free time, it would take five years for the entire Bhagavat to be completed. Therefore you go to Ujjain to Krishna Bhatt. He will narrate the Shrimad Bhagavat to you very properly."

Then a letter was written by Shri Gusainji to Krishna Bhatt, which Haridas carried. Having taken leave from Shri Gusainji, he set out for Ujjain. In a few days he reached Ujjain. There Haridas met Krishna Bhatt and gave him the letter from Shri Gusainji. Krishna Bhatt, receiving it, became extremely happy, placed it on his head, and read it. Then Krishna Bhatt rejoiced greatly.

Then Haridas said to Krishna Bhatt, "I had requested Shri Gusainji, 'Maharaj! Please narrate the Shrimad Bhagavat to me.' Then Shri Gusainji commanded me, 'You go to Ujjain. Krishna Bhatt will narrate the Bhagavat to you.' Therefore I have come to you. So please narrate Shrimad Bhagavat to me."

Then Krishna Bhatt said to Haridas Khavas, "Tomorrow is auspicious. Therefore we will begin tomorrow." So on the next day, Krishna Bhatt began the Bhramar-geet section. As he narrated that episode, the moment Haridas heard it, he fell into a swoon. That swoon lasted for one prahar. Afterwards, by administering medicine, he regained consciousness. Then Krishna Bhatt closed the scripture for the day.

Then Haridas said to Krishna Bhatt, "Bhattji! Please continue the episode." Then Krishna Bhatt said to him, "How will I answer Shri Gusainji? If I narrate another episode, your condition will become otherwise."

Bhav Prakash (Revealing the Sentiment): Because Haridas was still in an unripe spiritual state, he could not bear such comprehension; therefore his body would have left him.

Then Haridas took leave of Krishna Bhattji and in a few days came to Shri Gokul and bowed before Shri Gusainji and told all the news. Hearing it, Shri Gusainji remained silent. Afterwards Haridas again continued to serve as the khavas of Shri Gusainji, performing service to the Lord in that same manner.

Prasang 2 — The Lesson About the Coin

Once, a Vaishnav placed a rupee as an offering before Shri Gusainji. It

was placed in front of the seat. Shri Gusainji himself had gone inside for his meal. After finishing his meal, when he came to the sitting area, he asked Haridas, “Haridas! Where did that rupee go?” Then Haridas said to Shri Gusainji, “Maharaj! It is in the thatch.” Then Shri Gusainji gave this instruction: “Haridas! Let offered wealth remain where it has been placed. But you must never again pick it up.” Haridas accepted this instruction.

Prasang 3 — The Lesson About Speaking With Women

Again, one time, Shri Gusainji went for his meal. He had instructed Haridas to dry a sheet. Then he himself went to eat. At that time Haridas was spreading the bedding. A lady Brahmani came and began talking with Haridas. In her conversations, Haridas forgot to dry the sheet. So both were talking when Shri Gusainji finished his meal and arrived. From a distance he saw the two talking and stood still. After a moment the woman finished speaking and left.

Then Shri Gusainji entered the sitting room and said to Haridas, “Haridas! Why has this sheet not dried today?” Then Haridas said to Shri Gusainji, “Raj! In talking with that lady, I forgot.” Then Shri Gusainji instructed Haridas, “Haridas! From today onward, never again speak with any woman other than necessity.” From that day onward Haridas did not speak with any woman. Thus Shri Gusainji showed such grace on Haridas. Haridas Khavas was such a recipient of the Lord’s grace; therefore how far can one recount his story?

Varta 16 - Madhusudandas Gaudiya Brahmin

Now the sevak of Shri Gusainji, Madhusudandas, a Gaudiya Brahmin, lived in Vrindavan. His Varta is spoken with its sentiment.

Bhav Prakash (Revealing the Sentiment): This Madhusudandas is a tamas devotee. In the divine play, his name is Bandini. Bandini manifested from Indulekha; therefore, she is the form of his inner sentiment.

This Madhusudandas was born in Gaud Desh to a Brahmin. That Brahmin was a sevak of Rup and Sanatan. Every year he would go to Vrindavan for the darshan of his guru. There he would stay for some days and serve the guru. Then, after receiving the guru's command, he would return to his homeland. In this manner he continued. While doing so, Madhusudandas became about twenty years of age. Then that Brahmin also took Madhusudandas with him to Vrindavan. Upon arriving in Vrindavan, Madhusudandas too became a sevak of Rup and Sanatan. Afterwards, Madhusudandas stayed in Vrindavan with his father. Seeing the beauty of the creepers, leaves, and groves of Vrindavan, Madhusudandas' mind became attached to Vrindavan. After some days, his father prepared to leave for his homeland. Then Madhusudandas said to his father, "Now I will not leave Braj–Vrindavan and go with you. My mind has become attached here. Therefore, I will remain in Braj."

Then the father tried to explain to him greatly and said, "Son, you are still a child. Your marriage has not yet taken place, and I have become old. Therefore, come with me to the homeland now. After my death, if you wish to live here, then do so." But Madhusudandas did not agree. Then the father, defeated, left for his homeland. While departing, he made a request to Rup and Sanatan, saying, "This is a child; I am entrusting him to you." Then Rup and Sanatan said, "Do not worry about anything. Go peacefully. I will keep him with me." Then the father gave some expenses to Madhusudandas and went to his homeland. Afterwards, Madhusudandas, becoming free of anxiety, began to wander in Braj.

Prasang 1 – Madhusudandas Becomes the Sevak

of Shri

Gusainji

Once, Madhusudandas came to Shri Gokul to Shri Gusainji. At that time, Madhusudandas was a sevak of others. He came to Shri Gokul and took the darshan of Shri Gusainji. Then this thought arose in Madhusudandas' mind, "If I become his sevak, it would be a good thing." At that very moment, Madhusudandas made a request to Shri Gusainji, saying, "Maharaj, please show mercy to me and make me your sevak." Then Shri Gusainji, knowing his inner pain, immediately had him bathed, had his name offered, and himself went for the Lord's meal. Then Shri Gusainji gave this command to Madhusudandas, "Madhusudandas, today you should come here to take prasadam." That day Madhusudandas took prasadam there.

On the next day, Madhusudandas was cooking. At that time, Shri Gusainji was entering for his meal. Shri Gusainji saw Madhusudandas and came to that place and asked him, "Madhusudandas, do you have any provisions?" Then Madhusudandas made a request to Shri Gusainji, "Maharaj, I have only a little expense, tied in my cloth." Then Shri Gusainji spoke with this intention to Madhusudandas, "Madhusudandas, today you take prasadam here, and tomorrow morning go to your own place." Then Madhusudandas made a request to Shri Gusainji, "Maharaj, as long as there are provisions in my bundle, I will cook and take prasadam. And when the provisions are exhausted, then I will live by begging plain alms. But I will remain fallen at your lotus feet."

Then Shri Gusainji had Madhusudandas take prasadam inside for two days. On the third day, Madhusudandas sought permission and began cooking. When the provisions were exhausted, Madhusudandas began to beg for plain alms. After he had been begging for four days, one day Shri Gusainji asked Madhusudandas, "Madhusudandas, how are you sustaining yourself now?" Then Madhusudandas told all his circumstances before Shri Gusainji, "Maharaj, I had provisions for two days. During that time, early in the morning I would cook, offer bhog, and after Rajbhog take prasadam. And now I beg for alms and prepare food at night. Then early in the morning I cook, offer bhog to Shri Thakurji, cover that prasadam, and come for darshan. After taking darshan and prasadam, I again go to beg alms."

Then Shri Gusainji asked Madhusudandas, "From whose houses do you bring alms?" Then Madhusudandas made a request to Shri

Gusainji, “I bring them from the houses of Vaishnavs, from the houses of the Bhatjis, and from the houses of the interior Braj residents. And I sustain myself by begging from the shops of merchants.” Then Shri Gusainji said to Madhusudandas, “You may take alms from all other houses, but do not take even a single grain from the houses of the Bhatjis and the interior servants.”

Bhav Prakash (Revealing the Sentiment): Why so? Because they accept provisions that have been consecrated for the household of Shri Gusainji. Therefore, taking sustenance from their houses becomes entirely obstructive for a Vaishnav. This has already been stated earlier in the Varta of Vishnudas Chhipa.

Hearing the words of Shri Gusainji, Madhusudandas began to act accordingly. After some days, Shri Gusainji entrusted Madhusudandas with the service of Shri Nathji’s biran leaves. Madhusudandas began to serve Shri Nathji’s betel leaves very well. During the hot season, when the heat became very intense, Madhusudandas would fan for four prahars at night. In this way, many days passed.

One day, Shri Gusainji came to the betel house. There he saw that Madhusudandas’ eyes were drooping with sleep. Great lethargy had filled his eyes, yet the fan continued to move from his hand. Seeing this manner of service by Madhusudandas, Shri Gusainji became extremely pleased. But when Shri Gusainji arrived, Madhusudandas did not become aware of it. Madhusudandas was absorbed in serving Shri Nathji’s betel leaves, and therefore acted in this manner.

Bhav Prakash (Revealing the Sentiment): In this Varta it is shown that a Vaishnav should have such addiction in service—so that the Lord may become pleased, and only then does the soul become fulfilled. This is what Shri Acharyaji says in the Bhaktivardhini text. That verse is: Yada syad vyasanam krishne krtarthah syat tadaiva hi

Thus, Madhusudandas attained such an addiction to service. Therefore, Shri Gusainji always bestowed mercy upon Madhusudandas and remained very pleased with him. That Madhusudandas is such a recipient of Shri Gusainji’s grace and belongs to the Lord. Therefore, to what extent can his Varta be spoken?

Varta 17 - Roopchandananda Kshatriya

Now the sevak of Shri Gusainji, named Roopchandananda Kshatriya, he lived in Agra, his Varta is spoken with sentiment.

So, Roopchandananda is a “rajas” devotee. In the divine play his name is Sonjuhi. He manifested from Idulekha; therefore, he is of her bhava-form. This Sonjuhi is the leader of the one hundred and eight intimate sakhis of Shri Chandravaliji. She is the knower of Shri Chandravaliji’s heart. And Sonjuhi has one sakhi whose name is Sugandhini. She manifested here as Harichanda, the brother of Roopchandananda.

These two were born in Agra to a Kshatriya. That Kshatriya was very wealthy. He had two sons. One was named Roopchandananda and the other was named Harichanda. From childhood both brothers lived in a state of renunciation. Their minds did not engage in worldly matters. When they became ten or twelve years old, their father got both of them married. Even then, both brothers remained in a state of renunciation.

The father of Roopchandananda was Vasudevdas Chhakda’s yajman. Therefore, Vasudevdas Chhakda used to come every year to Agra to their house for his priestly duties. When Roopchandananda became about thirty years old, his father passed away. After that, once Vasudevdas came to Agra and stayed at their house. Then Roopchandananda asked Vasudevdas, “O priest! By this body, how can one attain the lotus feet of Shri Thakurji? How can one have direct darshan?”

Then Vasudevdas, knowing him to be a divine soul, said, “Shri Gusainji, Shri Vitthalnathji, is the Supreme Purushottam Himself. Therefore, if you go to the refuge of Shri Gusainji, all desires will be fulfilled.” Then Roopchandananda told this matter to his brother Harichanda. Then Harichanda said, “Come, let us become sevaks of Shri Gusainji.”

Then both brothers said to Vasudevdas Chhakda, “O priest! Please be merciful and make us sevaks of Shri Gusainji.” Seeing the insistence of both brothers, Vasudevdas Chhakda said, “You come with me to Adel. Shri Gusainji resides there.” Then both brothers went with Vasudevdas

Chhakda to Adel. After some days they reached Adel. There they obtained darshan of Shri Gusainji.

Shri Gusainji Himself gave darshan to the two brothers in a form of beauty surpassing millions of Cupids. Then both brothers became stunned. After that, Vasudevdas Chhakda narrated all the details to Shri Gusainji, “Maharaj! These two brothers are my yajman Kshatriyas. They live in Agra. They are divine souls. Therefore, they have come to Your refuge. Please be merciful and accept them into refuge.”

Then Shri Gusainji became pleased and said to both of them, “Go and bathe at Triveni.” So both brothers bathed at Triveni. After that, they came to Shri Gusainji and stood with folded hands. Then Shri Gusainji, by His grace, had the names of both brothers offered in the presence of Shri Navanitpriyaji. At that very moment, Shri Navanitpriyaji revealed His presence to both brothers and gave them direct darshan.

Then both brothers became overwhelmed. They bowed to Shri Gusainji and made a supplication, “Maharaj! Today our birth has become fruitful, for we have attained the lotus feet of the Lord. Now what hope remains for us?” Then Shri Gusainji said to both brothers, “Remain in the household and perform Bhagavat-seva.”

Then Roopchandananda made a supplication, “O Lord! I only have this desire—that I may always obtain Your lotus feet.” Then Shri Gusainji became pleased, called for kumkum, applied kumkum from His two feet onto a cloth, stamped it, and gave it to both brothers. And He commanded, “Serve these.”

After that, both brothers stayed near Shri Gusainji in Adel for some days and learned the method of seva. Then, taking permission, they returned to their land, Agra. After some days, Shri Gusainji went to Shri Gokul. Then He resided at the house of Roopchandananda in Agra. Roopchandananda, with devotion and feeling, brought Shri Gusainji to his house and had the names of his wife and all household members offered. After that, Shri Gusainji went from there to Shri Gokul.

Prasang 1 – The Revelation of Inner Intention

Once Roopchandananda came to Shri Gokul for darshan of Shri Gusainji. There was Raghavdas, a Gujarati Brahmin, who had studied Shri Subodhini near Shri Gusainji. Roopchandananda met him.

Raghavdas always lived near Shri Gusainji in Shri Gokul.

One day a thought arose in Raghavdas's mind: "Uncle Harivanshji has not studied anything, yet he goes to foreign lands and brings many offerings. And Shri Gusainji has told me that I have studied, so I should bring many offerings." This thought in Raghavdas's mind was known to Shri Gusainji, for the Lord is the knower of all hearts.

At that time Shri Gusainji came to wash His hands and feet and then came outside, speaking this verse: "Pāṣaṇḍa-pracure loke Kṛṣṇa eva gatir mama." At that moment, in front of Shri Gusainji stood Roopchandananda, Raghavdas, and many other Vaishnavas. Roopchandananda asked Parmanand Soni, "For what reason did Shri Gusainji recite this verse while coming?" Parmanand Soni said to Roopchandananda, "Shri Gusainji must have recited it seeing some impending circumstance."

Roopchandananda thought in his mind, "How would Parmanand Soni know this? He is only literate. Who knows its inner meaning?" While Roopchandananda and Parmanand Soni were talking, Raghavdas came and stood near them. Then Roopchandananda understood that this matter was related only to him.

Later, when Shri Gusainji had eaten and was resting, Roopchandananda made a supplication, "Maharaj! At whom did you recite that statement at that time?" Shri Gusainji said to Roopchandananda, "Roopchandananda! Did you not understand anything?" Roopchandananda replied, "Maharaj! You are the Lord. Who among living beings is capable of understanding the depth of Your infinite speech?"

Then Shri Gusainji, pleased, said, "A sense of his own qualification arose in Raghavdas's mind. But he did not understand this much—that offerings given by Vaishnavas are not given considering Harivanshji as inferior. Offerings given to Vaishnavas are Bhagavadiya. People send offerings with some other understanding in their minds."

Then Roopchandananda said, "Maharaj! The same thought had come into my mind, that this matter was related to Raghavdas, but I did not know its inner secret. Now, by Your grace, You have revealed it." Thus, in this way, Shri Gusainji showed grace upon Roopchandananda.

Bhav Prakash (Revealing the Sentiment): In this Varta it is shown that just as pride of wealth and pride of power are obstacles, in the same

way pride of knowledge is also an obstacle. Therefore, one should always fear ego. Ego destroys dharma.

Prasang 2 – The Test of Royal Devotion

Another time Shri Gusainji came to Agra. A chariot was driven from Roopchandananda's house. First, a khavas was sent to inquire, "See whether Roopchandananda is at home." The khavas went to the house and asked. At that time Roopchandananda was not at home. So the khavas did not call him. Then Shri Gusainji's chariot moved ahead.

Bhav Prakash (Revealing the Sentiment): Why? Because the wife and others at home were all ordinary Vaishnavas. Therefore, Shri Gusainji did not go to Roopchandananda's house at that time. Instead, the Lord went to the house of Bhana Kapoor. There Shri Gusainji removed His upper garment, wrapped it over His head, placed the sacred thread over His ear, and came into the courtyard to wash His hands and feet.

Meanwhile, somewhere in the city Roopchandananda heard, "Shri Gusainji has arrived." Roopchandananda ran and came. Seeing a crowd at Bhana Kapoor's door, he went inside. From a distance he took the darshan of the Lord and from there immediately returned to his own house.

Bhav Prakash (Revealing the Sentiment): Why? Because he was a royal devotee. Therefore, he understood that if Shri Gusainji considered him His own, He Himself would come to his house. Therefore, Roopchandananda took darshan from a distance and left, without making any supplication.

Then Shri Gusainji, in the same way, seeing Roopchandananda, followed him and came to Roopchandananda's house. Roopchandananda became very pleased in his heart. Then Shri Gusainji washed His hands and feet, bathed, cooked food, offered bhoga, accepted prasad, and went to rest at Roopchandananda's house.

Then Shri Gusainji asked Roopchandananda, "Roopchandananda! When you came there, you bowed to Me and immediately turned back. Why was that? And without being invited, I came to your house, following you. Tell me the reason."

Roopchandananda replied, "Maharaj! Why did you leave your own home and go there?" Shri Gusainji said, "I had sent to inquire about you. But you were not at home at that time, so I went there." Then

Roopchandananda said, “Maharaj! I was not at home, but the house itself had not gone anywhere.” Hearing these words, Shri Gusainji remained silent.

Later, all the Vaishnavas at Bhana Kapoor’s house began discussing, “Why did Shri Gusainji go so many times?” Someone said, “Shri Gusainji has eaten and is resting at Roopchandananda’s house.” Then all the sevaks and belongings were brought to Roopchandananda’s house. For a few days Shri Gusainji stayed at Roopchandananda’s house. After that, Shri Gusainji returned again to Shri Gokul. In this way, Shri Gusainji showed grace upon Roopchandananda.

Prasang 3 – Knowing the Lord’s Mind

Once Shri Gusainji came to Roopchandananda’s house. One day he was seated on a cushion. At that time a thought arose in Shri Gusainji’s mind: “If a horse of such-and-such color, with velvet trappings of such-and-such color, were prepared, then riding that horse one could go to Shri Nathji’s temple.”

At that time Roopchandananda was in the market. By the grace of the Lord, Roopchandananda came to know that very thought of Shri Gusainji’s mind there itself. Just as Shri Gusainji had imagined, Roopchandananda prepared exactly such a horse and exactly such velvet trappings. Holding the reins of the horse and carrying a whip, he came and stood ready. Roopchandananda then made a supplication, “Maharaj! The horse is ready.” Seeing the horse, Shri Gusainji became very pleased. At that very moment Shri Gusainji mounted that horse and went for the darshan of Shri Nathji.

Thus, Roopchandananda was such an intimate sevak and recipient of grace of Shri Gusainji that he knew the thoughts of Shri Gusainji’s mind in this way. Roopchandananda was such a graced Bhagavadiya of Shri Gusainji. Therefore, there is no end to his Vartas—how far can one describe them?

Varta 18 - Madhavdas Kayastha

Now the sentiment (bhav) of the sevak of Shri Gusainji, Madhavdas Kayastha of Saharanpur, is being told.

Bhav Prakash (Revealing the Sentiment): This Madhavdas is a sattvic devotee. In the divine play, his name is “Sarasini.” He manifested from Indulekha, therefore he is of her bhav-form.

This Madhavdas was born in Saharanpur in the house of a wealthy Kayastha. That Kayastha had no other child. Therefore, he loved Madhavdas very much. Thus both mother and father kept great affection for Madhavdas. In this manner, Madhavdas became eighteen years old. Then Madhavdas came to Delhi for some work. At that time Shri Gusainji was residing in Delhi. There, at Nigambodh Ghat, Shri Gusainji himself would come to perform bathing and evening rites. One day Madhavdas came to Nigambodh Ghat to bathe in Shri Yamunaji. There he obtained the darshan of Shri Gusainji. After seeing Shri Gusainji, Madhavdas remained astonished. Such divine radiance of the Lord Madhavdas saw. Then Shri Gusainji himself looked at Madhavdas with grace. Then Madhavdas made a supplication to Shri Gusainji, saying—“Maharaj! Please show mercy and make me your sevak.” Then Shri Gusainji asked Madhavdas—“Who are you? Where do you live?” Then Madhavdas humbly said to Shri Gusainji —“Maharaj! I am a Kayastha and I live in Saharanpur. Today great mercy has happened that I obtained your darshan. Therefore now quickly make me your sevak. Without your refuge my birth has passed uselessly till now. Now quickly show mercy.”

Then Shri Gusainji, seeing the intense feeling of Madhavdas, had Madhavdas bathed and initiated him with a name. Afterwards Madhavdas submitted—“Maharaj! Now what is my duty?” Then Shri Gusainji explained the system of the Path to Madhavdas and commanded—“You should perform Bhagavat seva.” Then Madhavdas said—“Maharaj! At home, mother and father are opposed. Then how can seva be done?” Then Shri Gusainji gave assurance to Madhavdas —“You should prepare food with your own hands, mentally offer bhog, and take the prasad. Do not take anything from anyone’s hand. Then the Path will manifest to you by itself.” Thus Shri Gusainji himself gave blessings to Madhavdas. Afterwards Madhavdas took permission from Shri Gusainji and came to his home in Saharanpur.

Prasang 1 – Separation from the Household and Transformation of the Parents

So that Madhavdas obtained name initiation from Shri Gusainji. And the parents of Madhavdas were outwardly opposed to seva. They came to know about this matter. Then they separated Madhavdas from themselves. They gave no wealth to Madhavdas. But Madhavdas was of Bhagavan's own. Therefore he did not feel joy or sorrow about this matter. But his father was such a harsh man that whenever he saw Madhavdas, he felt great anguish in his heart. And in this way he would say to the villagers—"This Madhavdas has now become a Vaishnava. Therefore he is of no use to me." In this manner many days passed.

Then when he himself became seventy-five years old, he thought in his mind—"In the beginning I committed many immoral acts of sense indulgence. Therefore now, if possible, I should go on pilgrimage." Thinking this, Madhavdas's father took his wife along and, taking four thousand rupees from home, set out on pilgrimage. And he placed all the wealth in such places that Madhavdas would not know. So when they set out from home and proceeded towards Delhi, then at a distance of ten to twenty kos from Mathura, the Mathura Brahmins came forward and brought them along. There those Mathura Brahmins said to Madhavdas's father—"If you are going on pilgrimage, then if you go after accepting a guru, you will obtain the fruit of pilgrimage."

Then he thought in his mind—"These people have brought me from twenty kos away in order to take wealth out of greed. What fulfillment will they give me by becoming my guru? Therefore, if I take refuge, I will take refuge in the guru of Madhavdas." This feeling firmly arose in his heart. He did not say it to anyone, nor did he accept them. And both husband and wife went straight from Mathura to Prayag. After some days they reached Prayag. From there they came to Adel. Then through the gatekeeper news was sent to Shri Gusainji—"Maharaj! Madhavdas's father has come." Then the attendant informed the Lord.

Then Shri Gusainji called him inside. Then both husband and wife went inside and after doing darshan of Shri Gusainji attained great bliss. Then Shri Gusainji gave them permission to sit. Then they did full prostration and sat. Then Shri Gusainji asked them about the news of Madhavdas. Afterwards Madhavdas's father submitted to Shri Gusainji—"Maharaj! From the time I became twelve years old until

today, I have practiced sense indulgence. Now that I have become old, it has left me. Therefore, Maharaj, please accept me." Then Shri Gusainji commanded them—"You both go and bathe, then come." Then both husband and wife bathed and came and did prostration to Shri Gusainji.

Then Shri Gusainji mercifully initiated them with names. Immediately their minds turned away from all other places. Then he said to his wife—"Now where should we go further? The faults of my mind are all removed. Therefore we should stay here in Adel daily." And they continued to do darshan of Shri Gusainji. In this way many days passed. Then one day Shri Gusainji asked them—"Why do you not go on pilgrimage?" Then he submitted to Shri Gusainji—"Maharaj! Now what need do we have of pilgrimage? I have sat at the royal gate itself, and I will continue to do your darshan. This is my desire." Then Shri Gusainji said to them - "Do not do so. Bhagavadiyas should also maintain worldly duties." Then they gave their four thousand rupees hundi into the treasury. And taking loan money through the priest, they went to Gaya, performed shraddha, and then returned to Adel and prostrated to Shri Gusainji.

So when they came to Adel, Madhavdas's father wrote this news to Madhavdas, and also wrote down all the places where wealth had been kept in the house, and sent one man to his country. In that he wrote—"Taking all this wealth from all these places, quickly come here once." That letter reached Madhavdas. After reading the letter, Madhavdas became very pleased. Afterwards, taking all the wealth, Madhavdas set out from his country to Adel for the darshan of Shri Gusainji. After some days he reached there and did darshan of Shri Gusainji. Then both parents of Madhavdas submitted to Shri Gusainji —"Maharaj! We have obtained darshan of your lotus feet through the glory of this Madhavdas." And Madhavdas's father said—"Maharaj! For so many days I kept displeasure towards Madhavdas. Therefore now, because of Madhavdas, is there any obstacle remaining or not? Whatever command you give, that I will do."

Then Shri Gusainji said to him—"What is proper for you is this only. But Madhavdas is your son." Then with great joy they embraced Madhavdas and met him. And they kissed Madhavdas on the face. And they said to Madhavdas—"Son! Through your grace we have obtained the lotus feet of Shri Gusainji. Otherwise, from where would we have obtained association leading to Shri Gusainji's lotus feet? How would we have attained these lotus feet?" Hearing these words of his father, Madhavdas said to him—"The Lord is all-powerful. In turning the mind, he does not know any delay. But the Lord never abandons those

whom he has accepted.” Hearing these words of Madhavdas, both mother and father became very pleased.

Afterwards, all the wealth that Madhavdas had brought from home, he handed over entirely to his father. Then Madhavdas’s father placed all that wealth into the treasury of Shri Gusainji. Afterwards they stayed seated near the gate. Then Shri Gusainji commanded them—“You both husband and wife should perform the seva of flowers. And you should take mahaprasad inside. And continue doing darshan.”

Bhav Prakash (Revealing the Sentiment): Why so? These two are the gardener and gardener-woman of Shri Yamunaji’s grove. The man’s name is “Gendūva,” and the woman’s name is “Surajmukhi.” Therefore here also Shri Gusainji himself entrusted them with the seva of flowers.

After staying near Shri Gusainji for some days, Madhavdas asked leave from the Lord and came to his country. When Madhavdas took leave from his father and set out for his country, then his father informed him of all the other wealth that was in his house. Afterwards Madhavdas went to his home and after some days reached there. His parents both remained near Shri Gusainji.

Bhav Prakash (Revealing the Sentiment): Therefore such is the effect of association. Association is certainly to be done by this soul. Through the glory of Madhavdas, the work of both of them was accomplished.

That Madhavdas was such a greatly favored Bhagavadiya of Shri Gusainji; therefore, how far can his narrative be told?

Varta 19 - Father and Son Kayasth

Now the sentiment of the discourse concerning the sevaks of Shri Gusainji, the Kayastha father and son who lived in Hissar, is being described.

Bhav Prakash (Revealing the Sentiment): This father and son are both tamas devotees. In divine play, the father is Vajangana, and the son is Varjvallabha. That Varjvallabha manifested from Prammanjiri. Therefore, they are forms of sentiment. And there is one antaragini companion of Vajangana, she is Varjvallabha. Thus, here she became the son.

These two, the Kayastha father and son, lived in Hissar. They came to Delhi for service. There they served in the household of the ruler. They earned a great deal of wealth. Later, once, both father and son went to the Od pargana for some work. From there they came for the darshan of Mathura and Vrindavan. After having darshan there, both father and son came to Shri Gokul. They stood at Thakurani Ghat. There Shri Gusainji was performing his evening worship. They took darshan of Shri Gusainji. At that time Shri Gusainji, seeing these father and son, smiled slightly.

Then both of them reflected among themselves that there seems to be some reason why he smiled upon seeing us. Then the father made a request to Shri Gusainji, saying, Maharaj, what is the reason that you smiled upon seeing us? Then Shri Gusainji said, I was simply speaking with my sevaks. Then again Kayastha made a request, saying, Maharaj, this matter must certainly be told. We are ignorant souls, therefore we understand nothing. Then Shri Gusainji, seeing his humility, gave the command, saying, You have forgotten your own true form and are wandering here and there. Therefore, seeing you, I smiled.

Why? Because I know that you are wasting your birth like this. Then Kayastha made a request to Shri Gusainji, saying, Maharaj, now please show mercy and give us knowledge of our true form. Please accept us into your refuge. You speak the truth that we are wasting our birth like this. Then Shri Gusainji, knowing their eagerness, commanded both of them, saying, you'll bathe in Shri Yamunaji and quickly come to the temple. I will take both of you into refuge there. Then both father and son quickly bathed in Shri Yamunaji and came to the

temple. There Shri Gusainji had their offering made in the presence of Shri Navneetpriyaji. After that Shri Gusainji himself completed his rituals and came to the sitting hall.

There these two father and son came and prostrated before Shri Gusainji and made a request, saying, Maharaj, we are ignorant souls. Therefore, please show mercy and give us knowledge of our true form. Then Shri Gusainji commanded, saying, First you take prasad here, then afterwards everything will be explained to you. Then both father and son were pleased and sat there. After that Shri Gusainji came for his meal. Meanwhile Chachaji came there. After Shri Gusainji ate, rinsed his mouth, took betel, and sat upon the cushions and bolsters, then Chachaji prostrated before Shri Gusainji. Then Shri Gusainji commanded Chachaji, saying, Chachaji, keep these two father and son with you for a few days and explain to them the principles of the path, so that they gain knowledge of their own true form, the form of Shri Thakurji, and the system of the path and so on.

After that Shri Gusainji commanded both father and sons, saying, You go and take mahaprasad. So both took mahaprasad. Then they came and prostrated before Shri Gusainji. After that the Lord himself went to rest. Then Chachaji brought those father and sons to his own home. There Chachaji made them remember the offering. Then the entire path manifested by itself. At that very time, knowledge of Shri Thakurji, Shri Gusainji, and their own true form arose in both of them. Thus, by a moment's association with Chachaji, Shri Gusainji himself bestowed such grace upon both of them. Afterwards, both father and son remained absorbed in remembrance of the offering. Seeing this condition of both of them, Shri Gusainji commanded them, saying, Now you go to your own home. Now the world will not affect you. Then both father and son, taking leave of Shri Gusainji, returned to their homeland.

Prasang 1 – Imprisonment and Complete Surrender

Those two were servants of the ruler. The ruler sent them to collect revenue from a pargana. After some days of collecting the pargana, someone made a false accusation. Then the ruler confiscated the pargana from them and summoned them. The ruler, Raja Todarmal, imposed a fine of twenty thousand rupees upon them. Then Raja Todarmal put both of them in prison. After some days passed, both of them reflected in their minds and sent their priest to their home in their homeland. They told the priest, Sell the jewelry and the house,

take some loan, and bring a hundi, so that we may be released from here. That Brahmin went to their homeland, sold the jewelry and household goods, took some debt, and obtained a hundi of fourteen thousand rupees, and then returned to them in Agra. He handed over the hundi to them and told all the news of the household. Then they sent that Brahmin back to his home. And the father said to his son, Tomorrow we will give this money to the king and be released. For the remaining six thousand, we will make a promise and be released.

Then the son said to his father, Listen to one request of mine. Afterwards you may do whatever you feel. If we give this money, the king will take this money too and will say that only after paying six thousand more will you be released. The king will not honor the promise we make. Thus, this money too will be lost from our hands, and he will not release us either. And when his own enjoyment is fulfilled, then he will release us anyway. And the wealth of the household belongs to Shri Thakurji. It is money taken as debt. It will become a Brahma-debt upon our heads. Therefore, if you accept my understanding, then send this hundi to Shri Gusainji in Shri Gokul through this same priest. And when we had made our offering, we had read that we have offered our homes, wives, and sons completely. Therefore, by giving this money, we are not to be released. Moreover, the king will become even more suspicious, thinking that if they have given so much money, they must have more wealth. Therefore, the king will not release us. The son explained this matter to the father in detail. Hearing these words of the son, the father became very pleased and said, Son, well done for your steadfastness. At such a time, you have had this understanding. Therefore now all this wealth should be sent tomorrow to Shri Gusainji in Shri Gokul. And when our destined experience is completed, we will be released; otherwise we will die here. Even then, in the next world there will be no obstacle. Therefore, you are blessed, for you upheld dharma for me even at this time. Now do exactly this.

Then when morning came, they called that same priest and said to him, We owe a great amount of wealth to Shri Gusainji. But now we have no other wealth with us. Therefore, you take this wealth to Shri Gusainji in Shri Gokul and convey our prostration before the Lord. Even after giving this much wealth here, our release is not happening. Therefore, hand over this hundi to Chapabhai Bhandari. And they wrote a letter of request to the Lord. That priest was their family priest. Therefore, accepting their instruction, he set out for Shri Gokul. Reaching Shri Gokul, the priest came to Shri Gusainji. Then he told all their news to Champabhai Bhandari and handed over the request letter and the hundi. Hearing this news from the priest, Champabhai

told everything to Shri Gusainji, saying, Maharaj, there is no remaining wealth left with them in their treasury. Yet these two Kayasthas are your sevaks. They have sent this hundi through their priest, and they are lying in prison. Then Shri Gusainji said to Champabhai, Now keep this wealth in the treasury.

Then Shri Gusainji summoned Chacha Harivanshji and wrote a letter to Birbal. In it he wrote that these two Kayasthas are our sevaks. They are imprisoned in the house of Raja Todarmal. You should get them released. A fine of twenty thousand rupees has been imposed upon them. We will arrange the money by taking a loan and send it to you. This was written in the letter. Shri Gusainji explained this to Chacha Harivanshji and then, sending one Braj resident along with him, bade farewell to Chacha Harivanshji. Chacha Harivanshji departed from the Lord and came to Agra. With that Braj resident, he sent a message to the imprisoned Kayastha father and son, saying, Do not worry now. Shri Gusainji himself has written a letter and sent Chacha Harivanshji to get you released. Then that Braj resident went into the prison and conveyed this news to them. Then those Vaishnavas asked that Braj resident, Where is the letter bearing Shri Gusainji's signature? Then that Braj resident said, The letter is in my turban. Then those Vaishnavas said, Show us the darshan of that letter. Then that Braj resident took the letter out of his turban and placed it in their hands. Then those Vaishnavas gave that Braj resident one rupee and said, Go and bring some provisions from the market. That Braj resident went to the market to buy provisions. After that those Vaishnavas reflected in their minds, saying, In this letter Shri Gusainji has written to Birbal that these two Kayasthas are ours. So who is Birbal? To whom should this letter be given? Saying this, they placed the letter on their heads, read its contents, and hid it there itself.

Bhav Prakash (Revealing the Sentiment): Why was this done? Because Shri Gusainji had written in the letter to Birbal that he would take a loan and pay him twenty thousand rupees. In this, there would be hardship for the Lord. Therefore, their dharma would not remain intact. Knowing this, that father and son hid Shri Gusainji's letter.

After that, the Braj resident brought all the provisions from the market and came to the place where they were. After giving them the provisions, the Braj resident asked them for that letter. Then they said to the Braj resident that the letter had been lost from their possession. Then the Braj resident came and told all these matters to Harivanshji. He said that the letter had been taken from him by them to see, and they had given him one rupee and sent him to the market to bring provisions. When he returned from the market and asked them for the

letter, they said that the letter had been lost from them. Then Harivanshji said to the Braj resident, The work of the letter was important, but this is a matter close at hand. And Birbal will also accept what I say. Therefore, for now I will manage the work here. And if such letters were to be lost while traveling to foreign places, what arrangement would remain? Hearing this, the Braj resident remained silent.

The next day Harivanshji met Birbal. Birbal greatly satisfied Harivanshji and, with great devotional feeling and reverence, greeted him, brought him to his house, asked about the well-being of the Lord, and seated Harivanshji near himself. Then Birbal made a request, saying, Harivanshji, if Shri Gusainji has given any command through you, then please tell me by your mercy. Then Harivanshji told Birbal all that Shri Gusainji had written in the letter. Then Birbal said to Harivanshji, Today I have taken prasad, but tomorrow I will take prasad only after freeing those two. After that, in the evening, Birbal returned home from the court. Then in the morning he placed twenty bags of rupees upon the howdah of an elephant, mounted that elephant himself, and came to the house of Raja Todarmal. Then Birbal said to Raja Todarmal, Those Kayastha father and son from Hissar are both in your prison. You have imposed a fine of twenty thousand rupees upon them. They are sevaks of Shri Gusainji. Therefore, Shri Gusainji has taken a loan and sent twenty thousand rupees to me. Please accept that money and release those Kayasthas. They are sevaks of Shri Gusainji.

Then Raja Todarmal said to Birbal, Those Kayasthas are sevaks of Shri Gusainji, and the Lord has sent this money by taking a loan, and you have come to my house with the money. Then what should I do with the money? I will speak to the Emperor about those Kayasthas and have them released. Immediately, Raja Todarmal went to the Emperor and said, O Emperor, such-and-such pargana has become deserted. That pargana cannot be restored without those Kayasthas. And those Kayasthas are in my prison. I imposed a fine of twenty thousand rupees upon them. Now they have no money. They say that if they are sent to the pargana, they will earn revenue and give it to you. Therefore, if it is your command, then release them and send them to the pargana after granting them robes of honor.

Then the Emperor said to Raja Todarmal, This is a good matter. Release those Kayasthas and bring them before me. At that very moment they were released from prison and brought before the Emperor. Then the Emperor gave them robes of honor, forgave the fine of twenty thousand rupees, and issued the command that they

should properly restore that pargana. Thus, after clothing them with robes of honor, Raja Todarmal brought them to his house, told Birbal all the matters, and handed over those two Kayasthas to him.

Then Birbal brought both of them with him to his house and handed them over to Harivanshji. Harivanshji became very pleased with Birbal. Then those two prostrated before Harivanshji, met him, embraced him, and made many requests, saying that by the Lord's grace all this work was accomplished. Because the Lord's grace was upon them, they were released, the entire fine was forgiven, and they received another pargana with robes of honor. Saying this, both of them, filled with great joy, made many requests to Harivanshji.

Then the next morning Harivanshji took leave of Birbal and set out for Shri Gokul. Birbal sent those twenty bags as an offering to Shri Gusainji. Carrying them, Harivanshji came from Agra to Shri Gokul to Shri Gusainji, placed those twenty thousand rupees before Shri Gusainji as Birbal's offering, and told all these matters before Shri Gusainji. Shri Gusainji became very pleased. Then those Kayasthas arranged the affairs of the state and went to administer the pargana.

Then again the son said to the father, All these things that we have obtained have come by the grace of Shri Gusainji. Because Shri Gusainji regarded us as his sevaks, we have been released well from there. Therefore, once more, let us go from here to Shri Gokul, take darshan of Shri Gusainji, and then go to administer the pargana. Thus, both father and son took leave of Birbal and came to Shri Gokul for the darshan of Shri Gusainji. There, taking darshan of Shri Gusainji with great joy, they prostrated and stood. Then Shri Gusainji commanded them to sit. They prostrated again and sat with great joy. Then Shri Gusainji asked them, Have you come? Then with great eagerness they said to the Lord, When the king regarded us as his sevaks, then why would we not be well? By your grace we were released from that place, and we received another pargana from the Emperor's court. In this manner they made many requests before the Lord. Shri Gusainji became extremely pleased with them.

Then the father made a request to Shri Gusainji, saying, Maharaj, this grace has happened only by your mercy, because the understanding of this son proved correct. Otherwise, I had no such understanding. He is very steadfast. Thus the father praised the son before the Lord. Hearing all the earlier accounts and knowing the purity of their sentiment, the Lord became very pleased with them. Then the father and son stayed with Shri Gusainji for two days, took his permission, and went to administer the pargana. Reaching the pargana, they

restored it. From there they took a great amount of wealth and sent it to the Emperor through Raja Todarmal. They sent a considerable amount as an offering to Shri Gusainji. They repaid the debt that was upon them and greatly pleased their priest. Every year they began sending large amounts of wealth to the Emperor, which Todarmal reported to the Emperor. The Emperor became very pleased with them. And every year they sent a great deal of wealth to Shri Gusainji. They were such Bhagavadiya devotees. Seeing their disposition, Shri Gusainji was very pleased. Those Kayastha father and son were such recipients of Shri Gusainji's grace and such Bhagavadiya devotees that there is no end to their discourse. How far can it be told?

Varta 20 - Two Patel Brothers

Now the sevaks of Shri Gusainji, the two Patel brothers, who lived in Gujarat—their varta's sentiment is being narrated.

Bhav Prakash (Revealing the Sentiment): These two brothers are sāttvik devotees. In līlā, the elder brother's name is Targinī, and the younger brother's name is Mugdhā. Targinī belongs to the group of Shri Yamunāji, and Mugdhā is Premmanjarī, a sakhī of Rādhā's companion. Thus, both of these are sakhīs. These two manifested from Premmanjarī; therefore, these are their bhāva-forms.

So, these two brothers were born in Gujarat in the house of a Kunbī Patel. Their parents died leaving these two as children. Then both of them went to live at their uncle's house. That uncle was a Vaishnav. Therefore, when Shri Gusainji arrived at Khambha, then he made these two also sevaks of Shri Gusainji. Later, when these two became about twenty or twenty-two years old, then their uncle died. Then the two brothers set out on a pilgrimage to Braj.

Prasang 1 – Service of the Cows

So, once, a group set out together from Gujarat to have darshan of Shrinathji. Along with that group, these two Patel brothers also went to have darshan of Shrinathji. After several days, that group reached Shrinathji Dwar. All of them had darshan of Shri Gusainji. After that, Shri Gusainji arranged for Shrinathji's anusar, then came down from the hill and sat in his own baithak. Then all the Vaishnavs of that group came for darshan of Shri Gusainji. Among them, first of all, these two Patel brothers came, offered dandavat to Shri Gusainji, and said: "Maharaj! For some days our mind wishes to live in Braj. Therefore, please tell us the service of Shrinathji; we will do it. And whatever mahaprasad you bestow, we will take. And whatever prasad garments you give, we will wear."

Among the two brothers, the younger brother was simple, and the elder brother was clever. The younger brother had no knowledge at all. Therefore, Shri Gusainji assigned him the service of sweeping the path of the cows of Shrinathji. He instructed him in the duty of cutting and arranging grass and water for the cows. And the other brother was alert and capable; to him Shri Gusainji assigned the service of

bathing Shrinathji in the jalghara. Thus, both of them, with great joy, received the Lord's command and began serving under Shri Gusainji.

Now, the brother who bathed in the jalghara would finish his duty and, taking prasad, would go to his brother after five or seven days. And the one who had been assigned the service of the cows would, with great love, perform the service of Shrinathji's cows so thoroughly that he would sweep the cows' path twice in such a way that nowhere would any pebble remain. He would think in his mind: "Shrinathji comes here. The lotus feet of the Lord are extremely delicate. If a pebble remains, then I will incur an offense." In this manner, that Patel would sweep the cows' path. He would carefully pick and arrange the grass and fodder in front of the cows. In that fodder, no pebble would remain. And no insect or creature would be allowed to remain in the grass. During the monsoon, he would clean the path very thoroughly, so that the ground remained completely clear. Thus, the cows experienced great comfort.

In this way, day by day, with increasing delight, he would serve the cows. He would keep his leaf-plate and bowl stored inside. Whenever he would finish his service, then he would go and have darshan of Shri Gusainji and afterward take prasad. Sometimes he would go in the evening to take prasad. Thus, after several days passed, the attendant went and said to Shri Gusainji: "Maharaj! His leaf-plate is still lying here. He does not come on time. Therefore, please say something to him, so that he comes at the proper time and takes his leaf-plate."

Then the next day Patel came for darshan of Shri Gusainji. Shri Gusainji said to him: "Patel! Take your leaf-plate promptly." Then that Patel offered dandavat to Shri Gusainji and said, "Very well, Maharaj." Saying this, he again went into the cows' path and began his service. He forgot all about the leaf-plate. In this way, with an absorbed mind, he continued serving the cows. Knowing his mugdh (innocent, absorbed) bhāva, Shrinathji became very pleased with him. In the intensity of his service, he would not even remember to eat. Therefore, sometimes Shrinathji Himself would give him darshan, and sometimes the Lord would send him to take prasad. Even then, he would go only after finishing his service. Such was his mind, completely attached to the service of Shrinathji's cows.

Then one day, Shrinathji Himself gave him a laddu from the shayya-bhog. He ate it and continued his service. That day also, he did not go to take his leaf-plate. Then the attendant again made a request to Shri Gusainji: "Maharaj! Even today he has not come to take his leaf-

plate." Then Shri Gusainji called him at night and asked: "Patel! Why did you not come today as well to take your leaf-plate?" Then that Patel made a request to Shri Gusainji, saying: "Maharaj! Shrinathji gave me one laddu. From it I ate a little, and a little I have tied and kept with me. Therefore, I am not hungry. So what should I do by taking a leaf-plate?" Hearing these words, Shri Gusainji understood Shrinathji's grace and became extremely pleased with him. Then Shri Gusainji said to him: "Patel! Is that laddu with you?" Then the Patel requested Shri Gusainji: "Maharaj! Half of the laddu is with me."

So he untied the knot of the laddu and placed that half laddu before Shri Gusainji. Then Shri Gusainji showed that laddu to Ramdasji, the attendant. Seeing that laddu of the shayya-bhog, Ramdasji was extremely astonished. From that day onward, Ramdasji himself carefully covered and kept that Patel's leaf-plate. If up to the sayan-ārti he would not go to take his leaf-plate, then his brother would bring the leaf-plate in his hand and deliver it to him. In this way, his mind remained completely absorbed in the service of the cows.

Bhav Prakash (Revealing the Sentiment): In this vartā, it is shown that if someone serves the cows properly, then Shrinathji Himself becomes pleased with that person.

Prasang 2 – Calling Shri Gusainji "Kakaji"

And that Patel was simple; he did not even know Shri Gusainji's name. So one day, he was sitting near Shri Gusainji, thinking in his mind: "I do not know his name, so how should I address him and offer dandavat?" While he was thinking this, Shri Balkrishnaji arrived there, offered dandavat, and requested Shri Gusainji, saying: "Kakaji, please come for the meal." Hearing these words of Shri Balkrishnaji, that Patel became very pleased in his mind. He offered dandavat to Shri Gusainji and made this request: "Maharaj, today I have come to know your name. There was concern in my mind about what I should say and how I should offer pranam. It seems that your name is Kakaji."

Hearing this, Shri Gusainji became very pleased. He understood the man's guileless, pure bhāva. Then Shri Gusainji went for the meal. That Patel got up and walked along, saying, "Kakaji Maharaj." Hearing his words, both the Vaishnavs and Shri Gusainji became very pleased. Then Shri Gusainji smiled and said to those Vaishnavs: "Our one new nephew has come who calls me Kakaji."

After that, Shri Gusainji went for the meal. Thereafter, whenever that Patel came near Shri Gusainji, he would offer dandavat in this same

way. And when he went to the cows' path, he would say, "Kakaji Maharaj." Hearing these words, Shri Gusainji and all those sitting near the Lord would become very pleased. And whenever Shri Gusainji would see him coming from a distance, he would say to the Vaishnavs: "Now he is coming to say 'Kakaji.'"

As soon as that Patel said "Kakaji Maharaj," Shri Gusainji and all the Vaishnavs would become extremely pleased. And seeing him coming from afar, all would become very happy and remain silent. So one day, some Vaishnav said to that Patel: "The one whom you call Kakaji —his name is Shri Vitthalanathji Shri Gusainji. Therefore, you should offer dandavat saying 'Shri Gusainji.'" Then that Patel said to that Vaishnav: "I do not believe what you say. You are saying this only to make me say something else and to make Kakaji angry with me." Saying this, he did not accept that Vaishnav's words. Then that Vaishnav said to Shri Gusainji: "Maharaj! I am telling him your name, but nothing enters his mind."

Then the next day, that Patel came for darshan of Shri Gusainji. Sitting down and saying "Kakaji Maharaj," he made this request: "Maharaj! All these Vaishnavs have joined together and are telling me this and that, to make you angry with me—that I should not say Kakaji and should say something else. That name, I had heard yesterday, but I have no memory of the name. Such a big name—how will it come out of my tongue? Therefore, I will simply keep calling you Kakaji." Knowing his pure bhāva, Shri Gusainji gave this command from his own mouth: "Patel! Whatever name comes out naturally from your tongue, you should keep saying that."

Receiving this command of Shri Gusainji, that Patel became very pleased. And he said to that Vaishnav: "See now! Has Kakaji scolded me even a little? Yesterday you told me so many things." Hearing this, that Vaishnav remained silent. Then that Patel offered dandavat to Shri Gusainji and returned to his cows' path. Then Shri Gusainji said to that Vaishnav: "This poor Patel is simple and understands nothing. Therefore, I have kept him engaged in the service of the cows."

Then the days of Chaturmas arrived. At that time, in the muddy paths of Shrinathji's cows, that Patel remained continuously cleaning the mud. Therefore, he could not get free from that work. So he did not go to take prasad. Thus, whatever Shrinathji gave him, he would eat that alone and continue his duty. But he would not go to take the leaf-plate. Shrinathji Himself said to him: "Bring your leaf-plate and then do your service." Then that Patel said to Shrinathji: "Baba! You are a child, so why should I accept the childlike understanding you give

me? Now evening will come. Then all the cows will sit down soaked in rain."

In this way, he did not even accept Shrinathji's words. That day, the night became very late, and rain was pouring heavily. Therefore, he could not go at night to take his leaf-plate. He had become exhausted from the work. And whatever Shrinathji had given him at midday, he ate that and slept at night. Later, when Shrinathji lay down to rest, at that very time, taking the water-pot, cup, and betel, Shrinathji began to come to the cows' path to that Patel. Just then, Shri Swaminiji said to Shrinathji: "In such pouring rain, where are you going?"

Then Shrinathji said to Shri Swaminiji: "One new nephew of Shri Gusainji has manifested. He performs the service of the cows very well. Today he has not taken prasad. Trusting us, he has fallen asleep. Therefore, we are going to give him this prasad." Then Shri Swaminiji said to Shrinathji: "I will also go to see Shri Gusainji's nephew."

After that, both Shrinathji and Shri Swaminiji arrived together at the cows' path. Shrinathji woke that Patel. Then that Patel got up and offered dandavat to Shrinathji and to Shri Swaminiji. Then Shrinathji fed him two laddus and made him drink water from his own pot. Leaving the betel, pot, and cup there, both divine forms returned to the temple on the hill. Then that Patel ate the betel and went back to sleep.

Bhav Prakash (Revealing the Sentiment): Thus, the Lord is bhaktavatsal. Therefore, He cannot tolerate even a little suffering of His devotee. For this very reason, even in such rain, Shri Thakurji came to feed this Patel. And Shri Swaminiji, knowing his connection as a companion of Radha, gave him darshan. Because in Nandalaya, Shri Swaminiji Herself abides in the form of Radha's companion. Therefore, for Her own attendants, Shri Swaminiji has natural affection.

Later, in the morning, when Shri Gusainji bathed, had the conch sounded, and came to the temple to awaken Shrinathji, Shri Gusainji looked near the bed and saw that the cup, pot, and the two betels were not there. Then Shri Gusainji arranged another pot and cup and managed the work at that time. After Shrinathji awoke, Shri Gusainji gently placed his own sacred hand on both cheeks of Shrinathji and asked: "Baba! To whom did you give the cup, pot, and the two betels?"

Then Shrinathji immediately said to Shri Gusainji: "They were

forgotten at night in the cows' path near your new nephew. He could not come in the rain at night. So he did not come to take his leaf-plate. Therefore, both of us went to the cows' path at night. We fed him prasad and came back, leaving them there. It became very late at that time, so the pot and cup were left there." After that, Shri Gusainji offered mangal bhog to Shrinathji and came outside. Then he sent a Brajvasi. While sending him, he said: "Do not touch the pot and cup. Just go, see them near that Patel in the cows' path, and come back."

That Brajvasi went to the cows' path and saw that the Patel was sleeping, and Shrinathji's pot and cup were placed near his head. That Brajvasi came back and told this news to Shri Gusainji. Shri Gusainji remained silent. Then Shri Gusainji sent another Brajvasi and said to him himself: "You should guard the pot and cup from a distance in such a way that the Patel does not know. When he brings the pot and cup home, then you should follow behind him." So that Brajvasi hid himself from the Patel's sight and kept watching the pot and cup from a distance. Later, in the morning, that Patel woke up. Then he saw that Shrinathji had forgotten the pot and cup there. He picked up the pot and cup and placed them in a window niche. Then, just as he always did, he continued his service of the cows with complete fearlessness and dedication.

Later, when midday came and he finished his duty, that Patel took the pot and cup and came for darshan of Shri Gusainji. Then he said "Kakaji Maharaj" and offered dandavat. Then he said: "I have brought your pot and cup. At night, Shrinathji came and fed me two laddus, and he left these two items and went away." Seeing him, Shri Gusainji became extremely pleased. Then Shri Gusainji told all these events to Ramdasji, the attendant. And Shri Gusainji gave this command to Ramdasji, the attendant: "From today onward, ensure that this Patel's leaf-plate is delivered right there in the cows' path."

Bhav Prakash (Revealing the Sentiment): Because for him, the Lord Himself had to take so much effort. Therefore, from that day onward, after serving and taking prasad in their own homes, all the attendants would deliver that Patel's leaf-plate right there in the cows' path at their respective times. If there were any delay for him, then Shrinathji could not bear his distress.

Prasang 3 – Eating with the Gopas

One day, while Shrinathji was taking His meal, He seated that Patel near the gopas. He took prasad properly. The place where the attendant had placed his leaf-plate earlier, the leaf-plate remained

there untouched. The next day, when the attendant went to place the leaf-plate, he saw that the leaf-plate from the previous day was still lying there. Then that attendant asked that Patel: “Patel! Why did you not take prasad yesterday?” Then the Patel said to the attendant: “Now I am eating with Shrinathji. So why do you keep placing my leaf-plate?”

Hearing these words of the Patel, that attendant went and told Shri Gusainji. Hearing it, Shri Gusainji remained silent. Then, when the next day that Patel came for darshan of Shri Gusainji, Shri Gusainji said to him: “Patel! Why have you not taken your leaf-plate for two days?” Then the Patel said to Shri Gusainji: “Kakaji! I am eating in Shrinathji’s group of cowherds. So what should I do by taking a leaf-plate? When I eat there, I do not feel hungry.” Hearing these words of that Patel, Shri Gusainji’s heart became filled. Thus, Shrinathji showed such grace upon that Patel.

Bhav Prakash (Revealing the Sentiment): Therefore, a soul should keep such pure bhāva in the service of Shri Thakurji. That Patel was so innocent and simple. Therefore, Shrinathji showed such grace upon him. And there is a great means of attaining Shrinathji—service of the cows. If someone serves the cows with full absorption of mind, then in a short time Shrinathji becomes pleased with that person in this very way. Therefore, in the path of Shri Acharyaji Mahaprabhu, such is the power of the service of the cows.

Prasang 4 – Guarding the Singhdwar

After some days, Shrinathji had gone somewhere beyond the steps of the Singhdwar. Then the officer said to Shri Gusainji: “Maharaj! Now whom do you command to sit for guarding the gate of the Singhdwar?” Then Shri Gusainji sent a Brajbasi to call that Patel. That Brajbasi went and said to the Patel: “Patel! Shri Gusainji is calling you.” Then that Patel said to the Brajbasi: “I will not leave my work and go to your Shri Gusainji. If I go from here to your Shri Gusainji, and if my Kakaji hears of it, then my Kakaji will not give me my leaf-plate.”

Hearing these words of the Patel, that Brajbasi came to Shri Gusainji and narrated the entire matter. Then Shri Gusainji said to that Brajbasi: “If you say it like that, he will not come. Therefore, now go and say this to him—that Kakaji is calling you. Then he will come running along with you.” Then that Brajbasi again went there and said to the Patel: “Patel! Kakaji is calling you.” As soon as he heard this, that Patel ran ahead of the Brajbasi and came to Shri Gusainji and

said: “Kakaji Maharaj! Why have you called me?” Then Shri Gusainji said to that Patel: “Patel, you should sit and guard the Singhdwar of Shrinathji.”

Then the Patel requested Shri Gusainji: “Kakaji! I liked it there in the cows’ path. Now you are telling me to sit here, so I will sit here. But will you place my leaf-plate here or not?” Hearing these words, Shri Gusainji became very pleased. Then, from his own mouth, he gave this command to the Patel: “Patel! I will place your leaf-plate here. Whatever else you need, you may take it from Shrinathji’s prasad storehouse.”

Then Shri Gusainji said to the prasad storekeeper: “Whatever prasad this Patel asks for at any time, give it to him. This is my command to you. And if ever this Patel comes before me and says, ‘Maharaj! The storekeeper did not give me this item,’ then I will be displeased with you.” Hearing Shri Gusainji’s words, that storekeeper became very afraid of the Patel in his mind. And that Patel would take from the storekeeper whatever he needed to eat. And he would guard the Singhdwar very properly. At midday, Shri Gusainji would send his leaf-plate along with his own. In this way, Shri Gusainji showed such grace upon him.

Then one day, Shri Gusainji laid Shrinathji to rest and went to his baithak and lay down. Later, when half the night had passed, Shrinathji came behind Shri Swaminiji along with groups of Braj devotees. In this manner, they came with the sounds of anklets, with the footsteps on the spread beds, and with the sounds of waist-belts. Hearing these ornament sounds, that Patel woke up. Then, taking a staff in his hand, he stood guarding the Singhdwar. Then Shrinathji looked toward Shri Swaminiji and smiled. Then Shrinathji first came near that Patel and said: “Patel! You know Us.”

Then that Patel said to Shrinathji: “Maharaj! Have you gone mad, that so late at night you come from the forest with women, wearing household clothes? If any of these women were taken away from their homes, then Kakaji would scold me. He would say, ‘You were sitting here—why did you let Shrinathji go at night?’ And if women are taken away from their homes and Kakaji becomes angry with me and in the morning does not give me my leaf-plate, then what will I do?”

Hearing these words, Shrinathji became very pleased in His mind. Then He removed a garland from His own neck and gave it to him, saying: “Give this garland to Shri Gusainji, and say, ‘This garland has been given by Shrinathji.’ Then Shri Gusainji will not be angry with

you." Thus, Shrinathji gave that Patel the sign of the garland and comforted him in every way. Then that Patel opened the gate.

After that, he stood aside. First, Shrinathji passed through. Then Shri Swaminiji came with many groups. After that, many more groups of Braj devotees passed through. That Patel obtained darshan of all of them. Then he became extremely astonished in his mind and said these words at that time: "So many women go into the house—this is not right. And there is no place in the house for so many. Where do all these live? Now I should follow them. What are they doing in the forest?"

Having decided this in his mind, that Patel closed the doors of the Singhdwar and himself quietly followed behind those Braj devotees. At that time, Shrinathji arrived at Shri Vrindavan Parasolī and went and sat on the bank of Shri Yamunaji. Then that Patel hid and sat under a grove. After that, Shrinathji began the dance. He saw the Rasa Mandal. Then the Braj devotees danced and became fatigued. Then Shrinathji went and sat near Shri Yamunaji.

Then that Patel came out from the grove and began picking up ornaments from the place where the Rasa Mandal had taken place. He picked up many ornaments there. Then one rasa Shrinathji performed on the bank of Shri Yamunaji, and there they became fatigued. Then again He came with the Braj devotees into a grove. Then this Patel went to the ghats of Shri Yamunaji and picked up ornaments. In three rasas, his pouch became filled with ornaments.

Then it was about the fourth watch of the night. Shrinathji returned to His temple. And this Patel went to Shri Gusainji's baithak. At that time, Shri Gusainji was applying oil. So this Patel went, said "Kakaji Maharaj," and placed the bundle of ornaments before Shri Gusainji. Then, from beginning to end—up to Shrinathji's return to the temple—he narrated all the events and made this request to Shri Gusainji: "See, Kakaji. So many women had been brought there. If I had not gone, who would have brought these items? And when such things are missing from the temple, then you would ask me. And since I would not know, I would tell you so. Then you would become angry with me and stop my leaf-plate. Then what would I do?" Hearing these words, Shri Gusainji became extremely pleased. Then that Patel said "Kakaji Maharaj" and came and sat again at the Singhdwar. Upon him, Shrinathji showed such grace by giving him darshan of the Rasa in this way.

Bhav Prakash (Revealing the Sentiment): Because these are

companions of the group of young maidens, therefore darshan was given.

Later, Shri Gusainji bathed and went up the hill to Shrinathji's temple, had the conch sounded, and awakened Shrinathji. Then Shrinathji smiled and said to Shri Gusainji: "You have kept a good gatekeeper." Then Shri Gusainji said to Shrinathji: "You yourself have shown great grace upon him." Then both smiled at each other and remained silent. After that, offering mangala-bhog, Shri Gusainji came to the Singhdwar. Then Shri Gusainji gave this command to that Patel: "From today onward, you must never stop Shrinathji. And you must never go along with Him. Wherever Shrinathji goes, allow Him to go. We will not be angry with you. And from today, keep one door of the Singhdwar open."

Bhav Prakash (Revealing the Sentiment): Because Shrinathji should not experience any exertion while going out. Therefore, from that day onward, this custom began—that the doors of the Singhdwar are never completely closed.

Then that Patel offered dandavat to Shri Gusainji, said "Very well," and remained seated. After that, whenever Shrinathji would go anywhere, from that day onward that Patel would not stop him. And Shrinathji showed such grace upon him that whenever He went out, He would always give him darshan while passing. In this way, Shrinathji showed grace upon that Patel. And that Patel, by the grace of Shri Gusainji, became so completely divine. Therefore, how far can his vartā be narrated?

Varta 21 - One Patel of Malva

Now, another sevak of Shri Gusainji, a Patel who was Akinchan, who lived in Gujarat and offered garlands to Shri Gusainji—the sentiment of his vartā is being narrated.

Bhav Prakash (Revealing the Sentiment): This Patel is a rājas devotee. In līlā, his name is Mālinī. Mālinī manifested from Premmanjarī; therefore, this is his bhāva-form.

He was born in Gujarat in the house of a Kunbī Patel. As soon as he was born, his father died. When he became fifteen years old, then his mother also died. There was no wealth at all in the house. Therefore, he began to sustain himself by doing labor work. Once, Shri Gusainji traveled to Dwarkaji. On the way, he came to this Patel's village. There, Shri Gusainji set up camp near a pond. At that time, this Patel was digging soil there. He obtained the darshan of Shri Gusainji. As soon as he had darshan, this thought arose in his mind: "This is some great soul. Therefore, it is good to go into his refuge." Thus, this Patel made a request to Shri Gusainji: "Maharaj! Please show mercy and make me your sevak. I have come into your refuge."

Seeing such humility, Shri Gusainji showed mercy to that Patel and made him a sevak. He arranged his name-nivedan. Then many other divine souls also came into the refuge of Shri Gusainji. Shri Gusainji made all of them sevaks. The next day, Shri Gusainji went to Dwarkaji. After staying there for some days, he then returned to Adel.

Prasang 1 – The Garland Offering

Once, a group of Vaishnavs set out together from Gujarat to have darshan of Shri Gusainji at Shrinathji. Along with that group was a Patel who was a sevak of Shri Gusainji. He had received name-nivedan earlier when Shri Gusainji had gone to Dwarkaji, and at that very time he had obtained darshan of Shri Gusainji. Many days had passed since then. From his village, he set out with the group toward Shri Gokul.

All the other people prepared their own provisions and expenses and set out. But this Patel had no wealth at all. Yet in his mind there was a very strong longing for the darshan of Shri Gusainji. Therefore, he resolved in his mind and left home, thinking: "Wherever any Vaishnav

gives prasad, I will take prasad there. Otherwise, I will beg a little grain along the way and sustain myself as I go."

Having made this determination, he left home. In this manner, begging as he went, after several days he reached Shrinathji Dwar. All the Vaishnavs had darshan of Shrinathji and experienced great joy. After that, Shrinathji's sayan-ārti took place. Then that entire group came up to Rudra Kund and set up camp. At night, they cooked food and took prasad. Then all of them, among themselves, took out from their own bundles whatever wealth they had according to their capacity as offerings, and tied it again in their waist-cloths. They said to one another: "Brother! Tomorrow Shri Gusainji will give darshan. Therefore, at that time no one should sit opening bundles. So keep your offerings ready."

Bhav Prakash (Revealing the Sentiment): Here it is indicated that one should never go empty-handed before the Lord or before the Guru.

Then this Patel began thinking in his mind: "All of them have taken out their offerings. But I have nothing at all to offer. So what offering will I make to Shri Gusainji? If I take a loan from someone and make an offering, then I have nothing with which to repay it later. And He is the Lord Himself; therefore, He already knows everything about my situation."

Thinking like this, he did not get any sleep throughout the four watches of the night. Then all the Vaishnavs rose very early in the morning and set out. This Patel also got up and set out while thinking like this. As he walked along, thinking, he came upon a garden along the way. In that garden, jasmine flowers were blooming abundantly. He had a small piece of cloth with him. He gave that cloth to the gardener and made a request: "Please pluck jasmine flowers suitable for making one garland, so that I may offer it to my Guru." The gardener returned his cloth and, understanding his humility, said: "You yourself may make whatever kind of garland you wish."

Then he became very happy. Taking the gardener's permission, he made one jasmine garland and set out with it. Carrying that garland, with great eagerness he walked along, forming various hopes in his mind: "All the other Vaishnavs will make various kinds of offerings before Shri Gusainji, and I will place this garland around Shri Gusainji's neck. Seeing my garland, Shri Gusainji will become very pleased. Now, if only I can quickly reach there along with this group, that would be good."

Meditating on the lotus feet of Shri Gusainji, he walked on. Shri Gusainji could not bear the intensity of his devotion. Therefore, that very day, early in the morning, Shri Gusainji set out for Shrinathji's adornment. He mounted a horse, and two or four Vaishnavs were with him. To those Vaishnavs, Shri Gusainji had already said: "One group is coming from Gujarat. In it there is one Patel, Akinchan. He is bringing a very beautiful garland as an offering for me, and he is behind everyone else. My acceptance of his garland should happen first; only after that may all other Vaishnavs make their offerings. Before that, no one should offer anything." Saying this, he urged the horse to move swiftly.

Here, as the garland was exposed to the sun, the Patel grew anxious. Shri Gusainji could not tolerate his distress. Therefore, Shri Gusainji urged the horse to go faster. Thus, he met the entire group right on the path. All the Vaishnavs offered dandavat to Shri Gusainji and made a request: "Maharaj! Please stop the horse for a moment, so that we may all make our offerings."

Then the Vaishnavs who were with Shri Gusainji said to them: "There is one Patel coming behind all of you with a garland. When he meets us, the horse will stop." Saying this, they continued onward. With great haste, the Lord's horse reached that Patel. Then that Patel obtained darshan of Shri Gusainji. As soon as the Lord came near, that Patel placed the garland around Shri Gusainji's neck and offered dandavat. He became completely oblivious of his body.

Bhav Prakash (Revealing the Sentiment): Because he became absorbed in the bliss of Shri Gusainji's divine form and remained overwhelmed; therefore, he lost awareness of his body.

Then the Lord dismounted from the horse, placed His sacred hand on the Patel's head, and whispered the Ashtakshar mantra into his ear. Then that Patel regained awareness. Shri Gusainji said to him: "Patel! I have come forward from Shri Gokul for the sake of your garland. And you have become absorbed in My lotus feet. What will all these companions of yours say about Me now? From now on, I still have service to take from you."

Saying this, He proceeded onward, and again and again He praised the garland along the way. Then that Patel humbly submitted all his life story before Shri Gusainji, saying: "Maharaj! You are the Lord. You are compassionate to the humble, the treasure of mercy, the purifier of the fallen. Who among living beings has the capacity to describe Your greatness? Therefore, please accept the service of your

sevak.”

Just then, the entire group came running from behind, offered dandavat to Shri Gusainji, and all of them placed their respective offerings. All of them remained astonished in their minds. Then Shri Gusainji again mounted the horse and went to Shrinathji Dwar. He bathed, went up the hill to the temple, performed Shrinathji’s rajbhog-ārti, and then came and sat in the baithak. There also, the Lord called that garland-bearing Patel near Him. Seeing this, all the Vaishnavs were amazed.

Thus, Shri Gusainji is an ocean of compassion. Then, by His grace, Shri Gusainji entrusted that Patel with the service of Shrinathji’s flower house. That Patel became such a greatly favored, God-centered devotee by the grace of Shri Gusainji. Therefore, how far can his vartā be narrated?

Varta 22 - One Renunciate Who Roamed Vraj

Now, a sevak of Shri Gusainji, a renunciate who roamed Vraj, the sentiment of his vartā is being narrated.

Bhav Prakash (Revealing the Sentiment): This is a sāttvik devotee. In līlā, his name is Rasikā. He always remains absorbed in bhagavad-rasa. Rasikā manifested from Kalkaṭhī; therefore, this is his bhāva-form.

He was born in the house of a Kshatriya. From childhood itself, he remained in a state of renunciation. He had no awareness of eating or drinking. Whatever his parents gave him to eat, he ate; whatever they gave him to wear, he wore. And wherever there was kathā or vartā, he would go there. Seeing this condition of their son, his parents became very worried, thinking: “How will his marriage take place? He has no concern even for bodily comfort.” In this way, he became about twenty years old.

Then once, a group set out toward Mathuraji. Then a thought came into his mind: “If I go along with this group to have darshan of Mathura and Vrindavan, it would be good.” At that very moment, he went along with the group. His parents did not know. Later, his parents searched a great deal, but could not find him. Then they gave

up and remained resigned.

And he came with the group to Mathuraji. There he came to have darshan at Vishram Ghat. At that time, Shri Gusainji was narrating the kathā of Shri Subodhiniji there. He sat down to listen to that kathā. Hearing the kathā from Shri Gusainji's own mouth, he became greatly pleased. Then he began saying in his mind: "I have heard many kathās, but I have not obtained such bliss as I have today. Therefore, if I become his sevak and listen to kathā daily, it would be good."

Then he made a request to Shri Gusainji: "Maharaj! Please take me into your refuge. My mind wishes to remain near you and listen to kathā daily." Shri Gusainji, knowing him to be a divine soul, took him into refuge and arranged his name-nivedan. Then he kept him near himself for some days and narrated kathā to him. Under the pretext of kathā, Shri Gusainji made him experience the very form of Braj. Thus, the form of Braj became firmly established in his heart. He always remained absorbed in the bhāva of Braj. Later, taking Shri Gusainji's permission, he began wandering in Braj in a state of renunciation.

Prasang 1 – The Dol Utsav in the Grove

That renunciate did not sit in one place in Braj. He kept wandering. One day, begging for grain, he was cooking bread and lentils in Kokilā Van. Just then, awareness came to him: “Today is the day of the Dol Utsav.” Then he became very distressed in his mind, thinking: “See! If this awareness had come earlier, I would have begged in one or two more villages and brought rice, ghee, and other items. Then I would have cooked properly and offered a full bhog. But now this awareness has come.”

Thinking like this greatly in his mind, he then said: “What should I do now? Whatever has happened is according to the Lord’s will.” Then he cooked the food and kept aside a small amount of bread. And with that small amount of bread, he offered rajbhog to Shri Thakurji. Then, in a grove, he enacted the bhāva of the Dol. He tied creepers here and there, arranged the bhog of Shri Thakurji, and then stood in that grove. With the palms of both hands, he enacted the feeling of a small swing and, in that, he swung Shri Thakurji. With great joy, he began singing the Dol songs. Then, through bhāva alone, he fed Shri Thakurji. And the bread and lentils became bhog all three times. After that, he arranged the anusar of Shri Thakurji.

Bhav Prakash (Revealing the Sentiment): In this vartā, it is indicated that a Vaishnav should never forget a festival day. On that day, according to one’s capacity, one must certainly prepare offerings for Thakurji with bhāva. Why? Because the Lord is a child and looks forward to festivals. Therefore, Vaishnavs should never completely neglect festivals.

Earlier, he had made a request to Shri Gusainji: “Maharaj! Please assign me some service.” Then Shri Gusainji said to him: “You do not remain in one place. So how will you perform the service of Shri Thakurji?” Then he requested Shri Gusainji: “Maharaj! I will wander in Braj in this manner. But whatever service you assign, please ask Shri Thakurji about it.” Hearing these words, Shri Gusainji became very pleased and assigned to him the service of Shri Navanitpriyaji, placing it upon his head. This renunciate performed the service of Shri Navanitpriyaji according to his own capacity, doing all service with bhāva. Therefore, Shri Gusainji remained very pleased with him.

Later, after some days, Shri Navanitpriyaji Himself conveyed to Shri Gusainji, on that very day, the manner in which the Dol was performed. Hearing this, Shri Gusainji became very pleased. After

some days, that renunciate came to Shri Gokul, offered dandavat to Shri Gusainji, and sat down. Then Shri Gusainji asked him: “Vaishnav! Where does Shri Thakurji reside?” Then that Vaishnav requested Shri Gusainji: “Maharaj! You already know all the details of my situation. Therefore, Shri Thakurji resides along with me.” Then Shri Gusainji said to that Vaishnav: “Now tell me—where and in what manner did you perform the Dol Utsav?”

Then that Vaishnav understood in his mind: “Shri Navanitpriyaji has indeed informed the Lord.” Then he requested Shri Gusainji: “Maharaj! You already know everything. So what is there to inform you? One informs only those who do not know.” Then Shri Gusainji said to that renunciate: “Do I know the manner in which you performed it?” Then he narrated the entire manner of the Dol Utsav. Hearing his words, Shri Gusainji said: “You even swung the Lord in this manner. I have become extremely pleased with you.”

Then that Vaishnav, with a choked voice, requested Shri Gusainji: “Maharaj! Such is my condition. But Shri Thakurji is great. Therefore, He accepts it out of regard for you.” Shri Gusainji became very pleased with him. That renunciate was such a greatly favored, God-centered devotee by the grace of Shri Gusainji. Therefore, how far can his vartā be narrated?

Varta 23 - One Renunciate Who Performed the

Parikrama of Giriraj

Now the sentiment (bhav) of another renunciate sevak of Shri Gusainji, who used to perform the parikrama of Giriraj, is narrated.

Bhav Prakash (Revealing the Sentiment): These are tamasic devotees. In the divine play, their name is “Sudevi.” Sudevi manifested from Kalakanthi; therefore, their sentiments are of that form.

Previously, he was born as a Brahmin. When he became about twenty to twenty-five years old, he set out from his village with a group on a pilgrimage to Mathura. He too came to Mathura with that group. After resting there, he bathed. Then someone said that seven kos from there is Shri Govardhan Mountain. There Shri Govardhannathji himself resides. He is the direct form of Krishna, extremely beautiful and enchanting. By having His darshan, one becomes fulfilled. Then that Brahmin came from Mathura to Govardhan. There, arriving at Gopalpur, he had darshan of Shri Govardhannathji. As soon as he took darshan, that Brahmin became completely enchanted. He lost awareness even of his own body. Tears flowed.

Then, when he became composed, he began to reflect, saying, “Brother! Now, after leaving such darshan, I do not know how I could go anywhere. I will somehow sustain myself by begging, but I will not give up the darshan of Shri Govardhannathji.” In this way, that Brahmin resolved firmly in his mind. Some days passed like this. Then Shri Govardhannathji gave him darshan in a dream and commanded, “You should become a sevak of Shri Gusainji. Then you will be fulfilled.” Thus, that Brahmin became a sevak of Shri Gusainji. He received the name-initiation.

Prasang 1 – Daily Parikrama and Selfless Service

That renunciate took this vow, to perform one parikrama of Shri Giriraj daily. He would rise very early every day and go to perform the parikrama of Shri Govardhan. Then he would come and have darshan of Shri Nathji. After that, he would take darshan of Shri

Gusainji and some other balaks who were present at Shrinathdwar. Then he would go to the villages to beg. He would collect dry flour by begging, make flatbreads from it, offer them to the flag of Shri Nathji, and take that as prasad. In this manner, he sustained his life.

One day, a thought arose in his mind: “Brother! I have been having darshan of Shri Gusainji for so many days, yet Shri Gusainji never speaks to me. What could be the reason for this?” This doubt remained in his mind, and he became worried.

After some days, the festival of Annakut arrived. Then it came into his mind, “Today the offering for the parikrama will be prepared, so I will go then. Until then, I will perform some service.” So, from the temple of Shri Navanitpriyaji, where the worship of Shri Giriraj takes place, he first carefully cleaned the entire path. Then, on the path, he did not let even a single pebble remain. In this way, he removed the stones. In his mind, this feeling arose: “Today, on this path, Shri Thakurji and Shri Gusainji will come for the worship of Shri Govardhan. If I make the path clean, my service will be done. And the feet of Shri Thakurji and Shri Gusainji are extremely tender, so the touch of stones should not come upon them.”

Later, Shri Shri Gusainji came along with Shri Navanitpriyaji on that path for the Govardhan worship. Seeing the beautiful path, Shri Thakurji and Shri Gusainji became very pleased. At that time, Shri Gusainji remained silent. Afterwards, when the Govardhan worship was completed and a grand offering was placed before Shri Nathji, and Shri Gusainji came to His seat, a Vaishnava told Shri Gusainji about the manner of this sevak’s service. Then Shri Gusainji became very pleased.

Later, that Vaishnava came to offer dandavat to Shri Gusainji. He used to offer dandavat daily, and in the same manner he offered dandavat and sat down. Then Shri Gusainji, smiling, said to him, “Vaishnava, have you come?” Then he again offered dandavat to Shri Gusainji and made a humble request, saying, “Maharaj! After so many days, today you have shown mercy and spoken words to me. Until today, you never spoke. Please be merciful and tell me the reason.” Then Shri Gusainji said to that Vaishnava, “Vaishnava! For all these days, you were engaged in the discipline of your own body. But today, leaving that discipline, you have performed service. Therefore, today I have spoken to you.”

Bhav Prakash (Revealing the Sentiment): The reason is that first Shri Acharyaji Mahaprabhu taught only one service as the means for the

soul. These are the words of Shri Acharyaji Mahaprabhu: “Sevayāṁ vā kathāyāṁ vā”

Its meaning is that the soul should not waste time in performing other disciplines. First, one should perform service. Afterwards, one may speak or listen to discourse. In this manner, Shri Acharyaji Mahaprabhu gave the instruction of service. Therefore, in this path, there is no discipline equal to service.

After saying these words, Shri Gusainji Himself went into the temple. And that Vaishnava, from that very day, understanding the fruit of service, left other disciplines and began performing service. From then on, Shri Gusainji remained very pleased with him. That renunciate, knowing that the Lord was pleased, himself remained very joyful.

Bhav Prakash (Revealing the Sentiment): Therefore, in the path of Shri Acharyaji Mahaprabhu, service is the essence. Through this renunciate, Shri Gusainji gives instruction to all souls. Later, that renunciate, by the grace of Shri Gusainji, became a true devotee of Bhagavan. Therefore, how far should his narrative be told?

Varta 24 - Krishna Das Kayastha

Now the sentiment (bhav) of the narrative of Krishna Das Kayastha of east, a sevak of Shri Gusainji, is being told.

Bhav Prakash (Revealing the Sentiment): He is a rajasic devotee. In the divine play, his name is Nilvarni. Nilvarni manifested from Kalakanthi; therefore, his sentiments are of that nature.

He was born in the house of a Kayastha in a village located about ten kos from the town of Patna. That Kayastha was a sevak employed by a mlechchha. He managed a district, and therefore that mlechchha had great regard for him. Later, when Krishna Das became about thirty years old, that Kayastha died. Then the mlechchha kept Krishna Das as his sevak. After some time, the mlechchha sent Krishna Das to Delhi for some work. There, Krishna Das came into the company of a Vaishnava of the Maryada path. That Vaishnava said to Krishna Das, “Have you had darshan of Mathura and Vrindavan?” Krishna Das replied, “No, I have come to this land for the first time.” Then that Vaishnava said, “One must go to Mathura and surely bathe in Shri Yamunaji. Without that, the entire human birth is wasted. Since you have come here, have darshan of Mathura and Vrindavan, bathe in Shri Yamunaji, and make your birth fruitful.”

Then Krishna Das departed from there and came to Mathura. There he bathed in Shri Yamunaji. Afterwards, he came to Shri Gokul, Vrindavan, and Govardhan. There, bathing in Manasi Ganga, Krishna Das came from there to Gopalpur. Ascending the mountain, he had darshan of Shri Govardhannathji. At that time, Shri Gusainji was performing the Rajbhog aarti of Shri Govardhannathji. Krishna Das received darshan of Shri Gusainji. As soon as he took that darshan, a thought arose in his mind: “It would be good to become a sevak of him.”

Afterwards, Shri Gusainji had Shri Nathji retire and descended from the mountain to his seat below. Then Krishna Das made a humble request, saying, “Maharaj, please make me your sevak.” Seeing the humility of Krishna Das, Shri Gusainji Himself spoke Krishna Das’s name. Then Shri Gusainji commanded Krishna Das, “Tomorrow I will have you formally presented before Shri Nathji. Today, observe a fast, and tomorrow morning bathe and come quickly.”

The next day, Shri Gusainji Himself presented Krishna Das before Shri Nathji. Then Krishna Das submitted, “Maharaj, what is my duty now?” Shri Gusainji commanded Krishna Das, “You have been given the service of Vaishnavas. Therefore, keep the Vaishnavas pleased.” Then Krishna Das offered dandavat to Shri Gusainji, took permission, and returned to his own land.

Prasang 1 – Protection of Vaishnava Wealth and Firmness in

Dharma

Krishna Das lived as a sevak under a mlechchha. Whatever Vaishnava came to Krishna Das, he would place him in government service and entrust him with work. And whichever Vaishnava did not do service, Krishna Das would give him capital from his own pocket and have him engage in trade. And if anyone going to another land asked for capital, he would give him that as well. Krishna Das never refused anyone. From those Vaishnavas, he would have promissory notes written. But even after giving money, he would never ask anyone to repay it.

After some days passed in this manner, the mlechchha put Krishna Das into prison. On the third day, the mlechchha again summoned Krishna Das to his presence and demanded a fine of twenty thousand rupees from him. Then Krishna Das said to him, “I have no money to give you.” Then again the mlechchha had Krishna Das put into prison.

After some days, Krishna Das’s family priest came to the prison and said to Krishna Das, “Why are you sitting here?” Then Krishna Das said to his priest, “They are demanding a fine of twenty thousand rupees from me.” The priest said, “Why do you not give it?” Krishna Das replied, “From where should I give it? I have no wealth.” Then the priest said, “You have promissory notes from Vaishnavas for twenty-five or thirty thousand rupees. Why do you not give those?” Krishna Das asked, “Where are those notes?” The priest said, “All those notes are with me.”

Then Krishna Das said, “Bring those notes. You have given good counsel.” Then Krishna Das said, “I am feeling very cold, so bring a brazier.” The priest brought a brazier. Krishna Das then asked for the notes and said, “You go and bathe, then come back to me. Until then, I will read through these notes. Afterwards, you yourself may take them to the court.”

The priest went to bathe. Krishna Das read through the notes one by one and threw all of them into the brazier, burning them completely, and then sat silently. When the priest returned after bathing, he asked, “Bring the notes. I will go to the court.” Then Krishna Das said to the priest, “O unrighteous one! You have already destroyed my dharma, but why should Bhagavan destroy my dharma? If at this time I were to keep these notes, should I give them to you so that Vaishnavas are harassed and I remain comfortable? For the sake of this one body, if I harass many Vaishnavas, then by their curses my dharma would be destroyed. Now, only when the enjoyments of this body are exhausted will I be released. Otherwise, even if this body perishes, my dharma will not perish.”

Having said this, Krishna Das dismissed the priest and himself remained seated there. The next day, the mlechchha summoned Krishna Das again. Krishna Das stood before him. The mlechchha said, “Give twenty thousand rupees.” Krishna Das replied, “I have nothing.” Then the mlechchha said, “At least give ten thousand.” Even then Krishna Das refused. Then the mlechchha understood that Krishna Das truly had no wealth. Immediately, he had Krishna Das’s shackles removed, honored him with a robe of distinction, and sent him to manage the district. Again, Krishna Das managed the district very well.

Bhav Prakash (Revealing the Sentiment): The intent of this narrative is that a soul should keep firm faith in Bhagavata dharma. Before Bhagavata dharma, bodily pleasures should be considered insignificant. Even if suffering comes, one should not abandon one’s dharma. If a soul does not abandon dharma, Shri Thakurji provides assistance. Shri Thakurji cannot tolerate the suffering of His exclusive devotees, because Shri Thakurji has a very gentle nature. Therefore, a soul should maintain exclusive devotion.

Prasang 2 – Renunciation of the Body and Final Resolve

After some time, Krishna Das heard the news of Shri Rukmini Bahuji. Then Krishna Das felt great sorrow in his heart. After shaving his head, Krishna Das reflected in his mind, “Now this body is of no use for any purpose. Therefore, if this body were to be given up, it would be good. Yet it is not proper to commit suicide.” Later, a mlechchha attacked that village, and in the battle Krishna Das gave up his body.

Bhav Prakash (Revealing the Sentiment): Whatever Bhagavadiyas do,

they should do with discernment, so that in no matter there arises dependence on others or any stain.

Later, when the mlechchha heard the news of Krishna Das, he felt deep remorse in his heart. In his assembly, he would say repeatedly, “I will never find a man like Krishna Das.” Saying this, that mlechchha would again and again express repentance in the assembly. Thus, even the mlechchhas of that time, through association with Vaishnavas, came to understand the true nature of a Vaishnava. Because Krishna Das upheld his dharma, Shri Thakurji helped Krishna Das by inspiring even the heart of that mlechchha. Thus, Krishna Das was such a recipient of Shri Gusainji’s grace, a true Bhagavadiya. Therefore, how far should his narrative be told?

Varta 25 - Janardandas Kayasth

Now the sevaks of Shri Gusainji, Janardandas Kayasth and Gopaldas Sehgal Kshatriya, residents of Singhanand, their account is being told.

Bhav Prakash (Revealing the Sentiment): These are rajas devotees. In the divine play, Lalitaji's sakhi is Ratnaprabha; these two are her sakhis. Their names are Bimala and Nirmala. Thus, Bimala became Janardandas Kayasth, and Nirmala became Gopaldas. Both manifested from Ratnaprabha; therefore, they are forms of her sentiment.

In Singhanand, one Kayasth and one Sehgal Kshatriya—these two lived close to each other; there both were born. Janardandas manifested in the Kayasth's house. After a few days, Gopaldas was born in the Kshatriya's house. From the time Janardandas and Gopaldas were five to seven years old, there was great affection between the two. Both would go to renunciants and ascetics, listen to stories and discourses. In this way, when both reached the age of twenty to twenty-two, their parents arranged their marriages. After some days, the parents of both died. Then both remained as attendants of mlecchas and began to manage households. Yet both had great affection for saints and renunciants. Whoever saint or renunciant came to the village, they would serve them well and listen to their teachings. In this way, they lived.

One day they met Vasudevdas Chhakda. Then Vasudevdas Chhakda asked them, "Is there such a great soul who can explain to us the way to meet Bhagavan?" Vasudevdas, knowing them to be divine beings, said, "You have kept company with many saints and renunciants until now—what have they told you?" Then both said to Vasudevdas, "Some say to perform austerities, some say to become renunciants, some say to give charity and perform merit, saying that by this the Lord is pleased. Others say that by worship, recitation, and devotion the Lord is pleased. But we understand none of this; nothing appeals to us. In this age, how can all these practices be done?" Then Vasudevdas said, "If you follow my words, may I tell you one thing?" Then Janardandas and Gopaldas, joining their hands, said, "Whatever you say, we will accept." Then Vasudevdas said, "In a few days, Shri Gusainji himself will come from Adel to Thaneshwar. Go to his refuge; he will explain everything to you." Hearing this, both became very pleased.

After a few days, Shri Gusainji himself came to Thaneshwar. Hearing that Shri Gusainji had arrived, both came to Thaneshwar and had his darshan. Then both, joining their hands, made a request to Shri Gusainji, “Maharaj! Vasudevdas Chhakda, taking your name, told us to go to your refuge. So Maharaj, we have come to your refuge. Please show mercy and make us your sevaks. Maharaj, for many days there has been concern in our minds about attaining the Lord. Please kindly explain the means for that.” Seeing the pure sentiment of both, Shri Gusainji commanded, “Go and bathe in the Sarasvati. Then I will take you into refuge and explain the path of attaining the Lord.” Both were extremely pleased and went to bathe in the Sarasvati. After bathing and remaining in purity, they stood before Shri Gusainji. Shri Gusainji, showing mercy, performed the naming and submission rites for both.

Then he explained the nature of submission, saying, “The Lord is completely independent in all respects. Therefore, if someone wishes to attain Him by performing means, He is not attained at all. He Himself becomes pleased by His own grace and attains the soul.” Then both requested Shri Gusainji, “Maharaj! How is his grace attained?” Shri Gusainji, pleased, commanded, “When one goes to the refuge of the Lord, the Lord’s grace occurs. Therefore, with mind, speech, and action, remain in his refuge. This alone is the single means of attaining the Lord. Through this submission mantra, I have explained this means to you; hold it in your heart.”

Hearing Shri Gusainji’s words, both joined their hands and said, “Maharaj! The means of attaining the Lord are known only to the Lord. You have shown such a simple means; therefore, you yourself are the Lord. Without you, who could know such an exceptional path of submission?” In this way, Janardandas and Gopaldas accepted Shri Gusainji as God himself and knew him as their master. As long as Shri Gusainji resided in Thaneshwar, these two served Shri Gusainji with the sentiment of sevaks. Both always remained immersed in the sentiment of submission.

Prasang 1 – Complete Offering of a Sevak

Those Janardandas and Gopaldas were attendants. At one time, in the land where Janardandas and Gopaldas were attendants, Shri Gusainji himself arrived. At that time, both, along with their wives and children, came and stayed in Ghudsar, and arranged Shri Gusainji’s camp in their house. Afterward, they entrusted all the household keys to the storekeeper and said to him, “Spend whatever is needed from the entire house.” Both would bring their own food supplies from the

market and managed with cooking in earthen vessels. Later, when Shri Gusainji considered departing, both said to the storekeeper, “Whatever goods are in this house are all yours—jewelry, utensils, clothes, grain, beds, stools—whatever is useful to you, keep it. Otherwise, sell it, convert it into money, and take it with us.” The storekeeper, with Shri Gusainji’s permission, did as Janardandas and Gopaldas said. After that, Shri Gusainji departed from there. Then both returned to that house.

Bhav Prakash (Revealing the Sentiment): In this account, the sentiment of master and sevak is clearly shown. Because Janardandas and Gopaldas are sevaks of Shri Gusainji. A sevak should submit all his possessions before the master. With this sentiment, Janardandas and Gopaldas offered all their possessions to Shri Gusainji.

Prasang 2 – Delight in the Glory of the Master

After some days, both went toward Multan to earn revenue from a district. They went and arrived there. One day, four bards came there. Those bards described at great length the glory of their ancestors. But these two paid no attention to that. Then someone told those bards, “If you recite the poetic verses of Shri Acharyaji and Shri Gusainji, then these two will be satisfied.” Then the bards began to recite the verses of Shri Acharyaji and Shri Gusainji. Hearing them, both became extremely pleased and satisfied with the bards. Then they returned to their home.

Bhav Prakash (Revealing the Sentiment): The meaning of this account is that devotees of Bhagavan do not desire their own praise. They find happiness only in hearing the glory of their master. Therefore, when Janardandas and Gopaldas heard the verses of Shri Acharyaji and Shri Gusainji, they were pleased.

After some days, both went to another district. Janardandas went and arrived in that district. There, Janardandas handled expenditures, and Gopaldas managed the treasury. In that district, there was a mleccha officer. All the state’s money was entrusted to Gopaldas. Gopaldas arranged Vaishnavas’ prasadam and also sent a considerable amount of wealth to Shri Gokul, to Shri Gusainji. After some days, when accounts were to be settled with the one who had leased the district, all three went to settle the accounts. Then a large amount remained outstanding on Gopaldas’s head. That mleccha deducted the monthly allowances of Gopaldas, Janardandas, and the mleccha officer, yet even then the amount was not fully paid. Then the mleccha officer said to the chief, “Remove these two men.” The chief said to the

officer, “By their influence, both you and I benefit. Why should we remove them?” Then the officer said, “Why did you deduct my monthly allowance?” Then the chief paid the officer his amount and also paid Janardandas his amount. An amount still remained on Gopaldas’s head, which was forgiven. After that, giving all three ceremonial robes of honor, they were again sent to manage the district.

Bhav Prakash (Revealing the Sentiment): Thus, through association with devotees of Bhagavan, even the intellect of the mlecchas of that time remained such. Therefore, one should associate with devotees of Bhagavan. Gopaldas and Janardandas are such grace-receiving devotees of Shri Gusainji. How far can their account be narrated?

Varta 26 - Haridas Baniya of Merta

Now the sevak of Shri Gusainji, Haridas Baniya of Merta, speaks the sentiment of his Varta.

Prasang 1 – The First Meeting and Acceptance of Service

So, at first, there was not a single Vaishnav in Merta. The king of Merta, Jaimalji Rajput, was a great Shaiva. Therefore, the entire village followed the king's religion. Once, Shri Gusainji came to Dwarkaji for the darshan of Shri Ranchhodji. At that time, Shri Gusainji made camp outside Merta. That same evening, Haridas had come outside the village. There, Haridas took the darshan of Shri Gusainji. After that, this thought arose in Haridas's mind—that I will become his sevak. At that time, Shri Gusainji was seated on a raised platform and performing the evening prayers. Just then, Haridas bowed fully before Shri Gusainji and made a humble request, saying, "Maharaj! Please show your grace to me and give me a name. Then I will become your sevak." At that time, Haridas was eighteen years old. At that very moment, Shri Gusainji gave Haridas a name. After that, he had the initiation performed. Then Haridas came to his home and immediately brought his wife and his daughter to Shri Gusainji and had their names initiated as well. After that, Haridas offered whatever gift he could and, asking leave of Shri Gusainji, returned to his home.

After some days, Shri Gusainji returned from Dwarka and again made camp outside Merta in the same manner. When Haridas learned that the Lord had arrived, he came for darshan. There, Haridas took the darshan of Shri Gusainji, bowed down, and made a request, saying, "Maharaj! Please, by your grace, entrust me with some service." Then Shri Gusainji entrusted him with the service of Bhagwan. The next morning, Haridas invited Shri Gusainji to his home. There, Shri Gusainji bathed Shri Thakurji, dressed him in garments, adorned him, dressed him in seasonal attire, offered bhog, and prepared food himself. After offering the bhog, he offered the royal bhog to Shri Thakurji. After the proper time, the bhog was concluded, arti was performed, and resting arrangements were made for Shri Thakurji. Then Shri Gusainji took his meal, served food to the three of them on leaf-plates, and went to rest. After resting, at the time of rising, Shri Gusainji sat upon a cushion and pillow.

Then Haridas asked Shri Gusainji about all the methods of service and applied the tilak of victory to the Lord. As a farewell offering, whatever was in Haridas's house, he offered all of it to Shri Gusainji. After that, Shri Gusainji departed for Shri Gokul. Haridas accompanied Shri Gusainji for a short distance, bade farewell, and returned home. After that, Haridas continued to serve Shri Thakurji properly.

Bhav Prakash (Revealing the Sentiment): Haridas is, in divine play, a companion of Ratnaprabha. His name there is Pravalika. He is a tamas devotee. He manifested from Ratnaprabha; therefore, her sentiment is his essential form. Pravalika has two companions. One is named Ujiyari, and the other is named Sitala. Know that Haridas's daughter is the form of Ujiyari, and Haridas's wife is the manifestation of Sitala. These two also became helpers to Haridas in service here.

Thus, while Haridas continued performing service, many days passed. Then someone went and complained to Jaimalji about Haridas, saying, "A baniya named Haridas lives in your village. He observes the Ekadashi fast, and he does not come to your temple for darshan." Hearing these words, the king became extremely displeased with Haridas. At that very time, the king sent four men to summon Haridas. The king instructed those men, saying, "Bring Haridas here immediately." Those men came to Haridas and said, "Jaimalji has summoned you right now, so come quickly." Haridas immediately went with them to Jaimalji's court, offered salutations, and stood there. The men informed the king, "Haridas has arrived." Then King Jaimalji, in anger, said to Haridas, "Why, Haridas! Why do you not come to my temple for darshan? And why do you observe the Ekadashi fast?" Then Haridas, also becoming angry, said to Jaimalji, "Jaimal! Why should one living in your village follow your religion? Kings like you, desiring the darshan of our Lord, lie fallen at many doors. And you call yourself a great king here, following your own mind?" Hearing these words, the king became extremely enraged and said, "Look! On whose support does this baniya speak? Therefore, kill him immediately." So those men took Haridas away to kill him.

The king's sister heard all this news, exactly as it happened, from the mouth of her maid. That sister of the king was also a sevak of Shri Gusainji. She understood that this Vaishnav was being brought to harm without cause. So she stood at the door of her residence. When those men brought Haridas from the court and came in front of the women's quarters, the king's sister came out, caught hold of Haridas's hand, and took him into her palace.

Bhav Prakash (Revealing the Sentiment): In divine play, she is a close

companion of Pravalika, and her name is Premmanjari. Their sentiments are alike; therefore, there is great affection between them. Premmanjari has one companion named Kishori. Here, that Kishori became King Jaimal.

Those men then went and informed the king, saying, “Maharaj! Your sister seized Haridas by the hand and freed him from us and took him inside.” Hearing this, the king became extremely furious and said, “Look! My sister, who has never even seen the face of any man, has taken a baniya by the hand and brought him into the palace. If my name is truly Jaimal, then first I will kill my sister, and then I will kill the baniya.” Resolving this in his mind, Jaimalji took a naked sword in his hand and went to his sister’s house. There he saw that his sister had seated Haridas on a stool, and she herself was standing and fanning him. King Jaimalji went and stood before his sister. Seeing the king angry, the sister smiled and said, “Brother! Today you would have destroyed your own house. Why would such a Lord do this, that our lineage be destroyed? If even a single Vaishnav resides in a village, he delivers the entire village. Therefore, fall at his feet. This is a Vaishnav sevak of Shri Gusainji. Upon his head dwells the Lord of the three worlds. Why commit an offense against him?” Then the king said, “What should I do now?” Then the king, frightened in his heart, touched Haridas’s feet and returned to his court.

The king then said to his sister, “Serve him well, please him, have my offense forgiven, and then send him home.” Saying this, the king went to his court after making a request to Haridas. After the king left, the king’s sister said to Haridas, “Haridasji, please take water.” Haridas replied, “I do not take water anywhere except in my own home.” Then the king’s sister understood that he did not yet regard her as a Vaishnav. Then she caught Haridas by the hand, took him into her palace, and gave him darshan of her Shri Thakurji. Shri Gusainji resided upon that deity, and there were the handwritten letters of the Lord. Haridas took darshan of them properly, performed a full prostration, and became extremely joyful. Then he took water there.

Then Haridas asked the king’s sister, “By what means did you come into the refuge of Shri Gusainji?” The king’s sister replied, “I was twenty years old. One day, I went up to my terrace. At that time, Shri Gusainji had camped in a certain garden. I obtained the Lord’s darshan. Then I wrote a letter of supplication and sent it to the Lord through a maid. In that letter, I wrote all the circumstances of my household, saying, ‘Maharaj! The associations in my house are such that I cannot come for your darshan, nor can you come to my home. I am surrounded by very wicked people. I desire my deliverance. I am

your maidservant, so please make me your sevak in some way. And kindly send a reply to this letter.' That maid went and placed my letter into the sacred hands of Shri Gusainji. The Lord read it and, knowing my great distress, graciously sent me a letter of initiation. In that letter, the Lord wrote, 'After bathing and remaining pure, read this letter.' I followed the Lord's instructions exactly. Then I sent a request letter asking for the entrustment of service. Then Shri Gusainji, by his grace, sent written instructions describing the daily service and all the annual festivals. Thus, according to the Lord's command, I perform service in this manner." Hearing the king's sister's account, Haridas experienced great joy. Then she escorted Haridas and sent him to his home. Thus, Haridas returned home.

After some days, Shri Gusainji heard this account in Shri Gokul. Then Shri Gusainji set out from Shri Gokul toward Dwarkaji for the darshan of Shri Ranchhodji. When he came near Merta, Shri Gusainji instructed his attendants, saying, "Leave Merta on the left. Do not take the road of that village." Thus, Shri Gusainji passed by the boundary of Merta. Then Haridas went ahead, took the darshan of Shri Gusainji, and bowed down. After that, he made a request to Shri Gusainji and had him camp there. Haridas offered gifts before Shri Gusainji, and the king's sister had also sent offerings, which he presented, bowing down. Then Shri Gusainji asked Haridas about all the events. Haridas narrated everything before the Lord. Hearing Haridas's words, Shri Gusainji became extremely pleased. Then he opened his basket, placed bhog, took a little food, and proceeded onward.

Later, the king's sister said to Jaimalji, "See, brother! You committed an offense against a Vaishnav. Now Shri Gusainji does not even enter the boundary of your village, nor does he come into the village. Look! The dust is rising there, the Lord is departing for Dwarkaji." Then Jaimalji said to his sister, "If you tell me, I will have Shri Gusainji's chariot turned back." The sister replied, "This work is not done by force. This work is done through humility. Therefore, when Shri Gusainji returns from Dwarkaji, then with humility, invite him into your village."

Then Jaimalji said to his sister, "Yes, very good. When he returns, I will have him come into my village." After that, the king established post stations between Dwarkaji and Merta, instructing them, "When Shri Gusainji returns from Dwarkaji, and wherever he makes camp, inform me of every place." In this manner, Jaimalji gave orders to the post-station attendants. Thus, daily reports continued to reach Jaimalji.

After Shri Gusainji took the darshan of Shri Ranchhodji and began returning, reports of the camps made in each village continued to reach Jaimalji. When the king learned that the Lord had come near his village, he sent a man to call Haridas Baniya. Haridas came and stood in the king's court. Then King Jaimalji took Haridas by the hand, led him to a private place, and made a humble request, saying, "Today Shri Gusainji has camped in such-and-such a village. Therefore, tomorrow let us depart from here, take darshan of the Lord the following day, and have him camp in our village. Please forgive my offense, show mercy upon me, and take me with you to give me darshan of the Lord. By your grace, I will be fulfilled. You are a Vaishnav, so surely show this mercy to me." In this way, Jaimalji made many humble requests to Haridas.

Then Haridas, knowing the king's pure intention, showed mercy, became pleased, and said, "This is good." The next day, the king went out of the village along with Haridas. When he heard that Shri Gusainji had come very near, he went and stood on the path by which the Lord was to arrive first. Then Shri Gusainji saw Jaimalji's army and asked someone, "Whose army is this?" They replied to Shri Gusainji, "Maharaj, this is the army of Jaimalji, the king of Merta." Hearing these words, Shri Gusainji turned his chariot toward another path.

Then Jaimalji, who was on that path along with Haridas, ran ahead and fell down before Shri Gusainji's chariot. The charioteer stopped the chariot. Then Haridas bowed fully before Shri Gusainji and made many humble requests, saying, "Maharaj, this Jaimalji has come to invite you. He requests permission to offer obeisance." Then the Lord permitted Jaimalji to bow down. Haridas then had Jaimalji offer obeisance to the Lord.

After that, Jaimalji made a humble request to Shri Gusainji, saying, "Maharaj, blessed are the fortunes of Haridas, for he is in your refuge. You are called the Lord of Gokul. I am extremely ignorant. I considered Haridas to be of very low understanding. But upon whose head a Lord like you resides, how can the destiny of that soul be obstructed? Therefore, Maharaj, now I am in your refuge. Do with me as you wish. But please, just once, show mercy to me here, give me a name, and then come to my village. Please show this grace to me." In this manner, King Jaimalji made many humble requests to Shri Gusainji.

Then Shri Gusainji, knowing his pure intention, had him bathe at that very place and gave him a name. After that, Shri Gusainji turned his

chariot and came to Jaimalji's village, making camp at the house of Haridas Baniya. From the place where Jaimalji received the name, he followed the Lord's chariot step by step. After arranging the Lord's camp at Haridas's house, the king returned to his own home.

After that, King Jaimalji had a proclamation beaten throughout the entire village, saying, "O brothers! Whoever does not become a sevak of Shri Gusainji will not be allowed to live in my village." Thus, the entire village received names from Shri Gusainji. After that, King Jaimalji had his sister, his sons, and all his relatives receive initiation. Then he invited Shri Gusainji to his own home. There, Shri Gusainji gave the king the form of Shri Thakurji, bathed him with the five nectars, personally prepared food there, offered bhog to Shri Thakurji, concluded the bhog at the proper time, performed arti, arranged rest, then took his own meal and rested there.

After that, the king asked Shri Gusainji about all the methods of service to Shri Thakurji, and the Lord explained everything. Then King Jaimalji kept Shri Gusainji in Merta for many days. After that, Shri Gusainji began preparing to go to Shri Gokul. Then the Lord said to the king, "If you have anything to ask, ask Haridas." The king, becoming very pleased, bowed down to Shri Gusainji, offered many gifts, and bade farewell to the Lord for Shri Gokul. After that, Shri Gusainji took leave of Jaimalji and stayed one day at Haridas's house. Then Shri Gusainji departed victoriously for Shri Gokul. Then the entire village came to see Shri Gusainji off. After sending everyone—the king and Haridas—back to their homes, the Lord himself proceeded to Shri Gokul.

Bhav Prakash (Revealing the Sentiment): In this Varta, Shri Gusainji revealed to the world the glory of the Bhagavadiyas. He demonstrated that if even a single Vaishnav resides in a village, then at some time that village is certainly delivered—there is no doubt in this.

After some days, this matter was heard by Nagji Bhat of Godhra—that Jaimalji, along with all of Merta, had become sevaks of Shri Gusainji. Then Nagji Bhat came from Godhra to Merta and entered the service of Jaimalji. After some time, the king appointed Nagji as an official and sent him to the Emperor. Then Jaimalji said to Nagji, "Go to the Emperor and accomplish our work." Nagji completed the king's work and then came to Shri Gusainji in Shri Gokul, offered many gifts, stayed one or two days with the Lord, and then returned to Merta. Shri Gusainji bade Nagji farewell properly.

Nagji returned to Merta and gave King Jaimalji the Emperor's decree.

Jaimalji became very pleased with Nagji, and afterward Nagji became the chief minister before King Jaimalji. Thus, following the instruction of King Jaimalji's sister, he became such a Vaishnav.

Prasang 2 – The Marriage of Haridas's Daughter

Haridas Baniya had one daughter, and she grew up. When Haridas began to think, "In my own community, there is no Vaishnav boy to whom I may give her," he worried greatly. But no suitable boy came into view anywhere. Then one day, Haridas called his family priest and, along with him, his daughter and some wealth for the marriage. Haridas said to the priest, "Panditji, you yourself look for a good household and a groom for this girl, and somewhere far away from here, arrange her marriage."

The priest first went to look for a groom. On the road to Dwarkaji, he arranged the engagement of Haridas's daughter with a groom, then returned. From there, he took the girl along and performed the marriage there, and then came back. Afterward, the priest narrated all this to Haridas, saying, "In such-and-such a village, with the son of such-and-such a baniya, I arranged your daughter's engagement and performed the marriage properly." Hearing the priest's words, Haridas remained silent. After that, giving the priest whatever he could, Haridas dismissed him.

This Haridas was such a favored Bhagavadiya of Shri Gusainji's grace that he made the entire village, along with King Jaimalji, into Vaishnavs. From that day onward, whatever Jaimalji wished to ask, he would ask Haridas and then act. From that day, King Jaimalji greatly respected and feared Haridas. Haridas was such a favored Bhagavadiya of Shri Gusainji's grace. Therefore, to what extent can his Varta be described?

Varta 27 - Manikchand, the son-in-law of

Haridas Baniya

Now the sevak of Shri Gusainji, Manikchand, the son-in-law of Haridas Baniya, speaks the sentiment of his Varta.

Prasang 1 – The Trial and Steadfast Resolve of Haridas's

Daughter

So that priest, after performing her marriage, departed and went away. Now she came to her home, covered her head, and lay down. Seeing the improper conduct of everyone in the household, great remorse arose in her mind. And she resolved firmly in her heart that she would not drink water from their hands. Thus, she decided to remain just like this. In a few days, the body would leave on its own. Acting in this way, she remained lying for two or three days.

Then one day, her mother-in-law became irritated and said, "Daughter-in-law! You are not eating or drinking—have you come to kill us? Why are you not eating or drinking? Tell us the reason properly." Then this daughter-in-law remembered Shri Gusainji and prayed, "Maharaj! My father and mother have abandoned me, forcing me to face this evil company. Now, even if I do not say or hear anything, they fear that I will die. And the resolve of my heart—you know it all. Therefore, now if you help me, then what I say will enter their minds."

In this way, with great anguish, Haridas's daughter prayed to Shri Gusainji and then spoke fearlessly to her mother-in-law, saying, "Mother-in-law, I will drink water only when I draw my own water with my own hands. Then I will cook for myself. No one should touch my water. Only then may my water be drunk. Otherwise, my death will be upon my father and mother, who removed me from their home and had me married here through the priest. If you all accept my words, then I will drink water and only then eat food."

Then her mother-in-law said, “Daughter-in-law, do whatever is good for you.” Then she said to her mother-in-law, “Mother-in-law, have new water vessels brought, and new cooking vessels brought. I myself will fill the water vessels. Then I will cook everything and set aside one leaf-plate separately for myself. Then I will transfer all the food into your vessels. After that, do whatever you wish. No one should touch my cooking.” Hearing these words of her daughter-in-law, the mother-in-law had new cooking vessels brought. Then the mother-in-law said, “Daughter-in-law, now do whatever pleases you. We will not say anything to you.”

Then that daughter-in-law got up, bathed, and brought water. After cooking, she served one leaf-plate, offered bhog to Shrinathji, and said to her mother-in-law, “Now bring your vessels. I will put all the food into them.” Then the mother-in-law brought her vessels, and all the food was transferred into them. She herself washed her cooking vessels, kept them separate, cleaned the kitchen, and when everyone in the household had eaten, she herself concluded the bhog and took the prasad. Then she carefully cleaned and arranged everything, filled her own water, and early every morning she would rise and perform the cooking in this same manner daily.

Seeing her conduct, everyone in the household was astonished, saying, “Now it is not known how any work in the house is getting done.” In this way, many days passed for Haridas’s daughter. Then there lived in that village a Vaishnav sevak of Shri Gusainji. He heard all these matters about her conduct. Then one day, that Vaishnav came from his own home and arrived at Haridas’s daughter’s house. Then she recognized the form of that Vaishnav.

Bhav Prakash (Revealing the Sentiment): This Vaishnav, in divine play, is a companion of Shri Yamunaji. Her name is Vaishnavi. She was born here in the house of a Nagar Brahmin. Once, Shri Gusainji was traveling to Dwarkaji and made camp at the boundary of this village. At that time, this Brahmin became a sevak of Shri Gusainji. Later, Shri Gusainji entrusted him with the service of a Lalaji and instructed him, “Serve him properly.” From that day onward, this Brahmin secretly served Shri Thakurji. Because this is a Jain village, no religious conduct is visible. Therefore, this Brahmin served his Thakur in such a way that no one would know.

That Vaishnav performed Shri Krishna-smaran. Then the Vaishnav asked Haridas’s daughter, “Which village are you from? Whose daughter are you? Whose sevak are you?” Then she told him all her circumstances. Hearing her words, the Vaishnav’s heart overflowed.

Then Haridas's daughter told the Vaishnav all the details of her livelihood and made a request, saying, "Please, once, by your grace, come and give me darshan." Then the Vaishnav said to her, "If I come to your house daily, people of your household will cause you trouble. Therefore, I cannot come daily. I will come whenever I get some opportunity."

Then she said to the Vaishnav, "If you just tell me where your house is, then while fetching water I will go on remembering Shri Krishna." Then the Vaishnav said, "This also is of no use. Your condition is different. You will come with pure intention, but the people here are very wicked. They will speak to the people of your house, and you will suffer. Therefore, I will come to your house myself once and perform Shri Krishna-smaran." Saying this, the Vaishnav returned to his home.

After that, the Vaishnav would regularly come from his home to her house, perform Shri Krishna-smaran with her, and then leave. After that, she would take the prasad. One day, that Vaishnav forgot to come to her house in the morning and took the prasad and went about his work. Haridas's daughter kept her leaf-plate covered. When the Vaishnav, in the third watch of the day, went to bathe at the time of rising from rest, he remembered, "Today I did not go and perform Shri Krishna-smaran with Haridas's daughter." So after bathing, he went before Shri Thakurji, then came to her house, performed Shri Krishna-smaran, and returned home.

That night, she sat down to take prasad. Her mother-in-law came near and asked, "Daughter-in-law, why are you eating at this hour today?" Then she said to her mother-in-law, "There is one of my gurubhais in this village. He comes once daily to give me darshan. After that, I take prasad." Then the mother-in-law said, "Daughter-in-law, you are blessed, whose devotion to her guru is so firm. Therefore, when he comes to give you darshan in the morning, let me also have darshan of him." Hearing her mother-in-law's words, she became very pleased in her heart and thought, "Now Shri Gusainji seems to have turned her heart. A feeling toward Vaishnav's has arisen in her."

The next morning, the Vaishnav came to her house. Then Haridas's daughter performed Shri Krishna-smaran with the Vaishnav and narrated all the events of the previous day in her home. Hearing her words, the Vaishnav became very pleased in his heart and said, "Shri Gusainji is all-powerful. He is the Lord. Do not consider that there is any delay in the Lord turning the heart of a soul. Rather, now it appears that through you, the Lord will deliver all these people."

Bhav Prakash (Revealing the Sentiment): This is because these are divine souls. In divine play, the mother-in-law's name is Kalyani, and she belongs to the group of Shri Yamunaji. And Manikchand's name is Sumati. Sumati manifested from Ratnaprabha; therefore, her sentiment is her essential form. She is a sattvic devotee.

Hearing these words of the Vaishnav, she became very pleased and said, "By your blessings, their welfare will occur. You are a great Bhagavadiya. I see that Shri Gusainji has great mercy upon me. My father and mother abandoned me, just as a fly is removed from milk and set aside. Yet the milk itself never separates from the fly on its own; both are dependent on others, so they are separated.

Similarly, a woman's birth is under the authority of her parents. She must remain under the authority of whomever they hand her over to. And what can the parents do? They too are under the control of time and fear public reproach, so they cannot keep a daughter after she grows up. Thus, the reins of all three are in the hands of the Lord. The Lord firmly holds the reins of his own and does not let go; he unites them with himself. Thus, here Shri Gusainji has effortlessly united me with your company. Therefore, the Lord Shri Gusainji is supremely compassionate." Hearing these words, the Vaishnav became very pleased in his heart and said, "This is the daughter of Haridas, who delivered all of Merta along with King Jaimalji. Since she is Haridas's daughter, what need is there to say anything about such pure intelligence?"

Then the daughter-in-law went and said to her mother-in-law, "Mother-in-law, that Vaishnav has come to perform Shri Krishna-smaran with me. I have seated him. Will you come for his darshan, or shall he return to his home?" Hearing these words, the mother-in-law came with great joy for the Vaishnav's darshan. As soon as she arrived, she fell at the Vaishnav's feet and said, "This daughter-in-law has delivered our entire lineage." Knowing her pure intention, the Vaishnav became very pleased. Then the mother-in-law requested the Vaishnav, saying, "This daughter-in-law does not hide anything from us. Therefore, please show mercy upon us and explain your path." The Vaishnav looked toward Haridas's daughter. She made no sign.

Bhav Prakash (Revealing the Sentiment): This is because her anguish was still to increase. Without anguish increasing, the fruit does not ripen. Therefore, the daughter-in-law made no sign.

Then the Vaishnav said to the mother-in-law, "Now I have work to do, so I will go at this time. Another day I will tell you about this matter."

Hearing this, the mother-in-law remained silent. Then the woman made another request, saying, “Please come daily once to give darshan to me and to her. No one in our household will say anything to you. Yesterday when you did not come in the morning, it became night. Therefore, please show this mercy to us quickly. We are all your sevaks.” The Vaishnav agreed and departed.

After that, when the Vaishnav came daily to give darshan, the mother-in-law would daily say to him, “When will you tell me your tradition?” Saying this repeatedly, many days passed. When her anguish became very great, one day Haridas’s daughter hinted to the Vaishnav, saying, “Tell my mother-in-law—what is she to do after hearing your tradition?” Then the Vaishnav said to the mother-in-law, “What will you do after hearing our tradition?” Then the mother-in-law requested, “Your path is very exalted, and I desire to hear it.” The Vaishnav said, “You are of another path. What will you do by hearing this path? We do not discuss this path before followers of other paths.” Then she said, “Make us your sevaks.” The Vaishnav replied, “We do not make anyone a sevak. The one who makes sevaks is Lord Shri Gusainji Shri Vitthalnathji Maharaj, who resides in Shri Gokul. Therefore, one can become a sevak only when that Lord comes here.”

The mother-in-law made many requests. Then the Vaishnav told her that his tradition is Vallabhi. Hearing this, she became very pleased and said, “If you write a letter to Shri Gusainji for us, we will send a man from our house and obtain a reply from Shri Gusainji.” Then the Vaishnav wrote one letter addressed to Shri Gusainji. That letter was sent to Shri Gusainji in Shri Gokul through a man. That man arrived in Shri Gokul and gave the letter to Shri Gusainji. Shri Gusainji, by his grace, wrote this reply to the Vaishnav: “Through this letter, you give names to all of them. I too will be coming from here to Dwarkaji in a few days.” He wrote this letter and gave it to that man.

That man took leave of Shri Gusainji and came to Manikchand’s house and gave the letter to Manikchand’s mother. She, with great joy, placed the letter upon her head and sent it for the Vaishnav. Knowing that the Lord’s letter had arrived, the Vaishnav came eagerly to the house. Manikchand’s mother placed the letter into the Vaishnav’s hands. The Vaishnav bowed down, placed the letter upon his head, and read it. After reading all the contents, he remained silent. Then, after conveying further details, he returned to his home.

Later that night, after approaching Shri Thakurji, the Vaishnav came to Haridas’s daughter and read out the Lord’s letter to her. Hearing the contents, she became very pleased in her heart. Then the Vaishnav

asked her opinion regarding the letter. She said, “I will tell you the reply tomorrow.” Then the Vaishnav returned to his home.

She then said to her mother-in-law, “Mother-in-law, the Lord’s letter has arrived. The Vaishnav also has hope from it—I saw this while the letter was being read. Now this matter is in the hands of the Vaishnav.” Hearing this, the mother-in-law felt great remorse in her heart and fell at her daughter-in-law’s feet, saying, “The Vaishnav hid this from me, and now this is under your command. Therefore, if you now make this request to him, the deliverance of all of us will occur.” Seeing the pure intention of all of them, the daughter-in-law said, “I will make the request to the Vaishnav.” Then the mother-in-law remained silent.

The next day, when the Vaishnav came to Haridas’s daughter, she said, “Now their pure intention has turned toward Shri Gusainji. Therefore, now do whatever you wish.” Then the daughter-in-law turned this way and that and called the Vaishnav into the house and, in front of her mother-in-law, made many requests. At her request, the Vaishnav had all of them bathe, placed Shri Gusainji’s letter upon a stool, and according to the Lord’s command, gave them the initiation of names. Then, performing Shri Krishna-smaran, the Vaishnav returned to his home.

The next day, all of them asked the Vaishnav, “Now tell us the procedure of the path.” The Vaishnav replied, “All the procedures your daughter-in-law will tell you before you.” Thereafter, whatever work the household did, they asked her, and whatever the daughter-in-law said, they did exactly that. Such was Haridas’s daughter—so greatly favored by the Lord’s grace.

Bhav Prakash (Revealing the Sentiment): The intent of this Varta is this: if any kind of calamity falls upon a Vaishnav, even then one should hold patience and remember only the lotus feet of Shri Gusainji. Why? Because by taking refuge in Shri Gusainji, the fulfillment of all works happens immediately. Shri Gusainji is supremely compassionate and affectionate toward his devotees; therefore, he shows immediate mercy upon his devotees. And the second intent is this: that by even a small association with a Bhagavadiya Vaishnav, the deliverance of life easily occurs. Therefore, one should keep sincere, guileless affection for Bhagavadiya Vaishnavs and have faith in what they say. This Pushti Marg bears fruit only through Vaishnavs. Therefore, knowing the Vaishnav as one’s own everything, one should keep their association. This is what is conveyed.

After some days, Shri Gusainji came from Shri Gokul to Dwarkaji for the darshan of Shri Ranchhodji. He arrived at that village and made camp outside it, near a well. Haridas's daughter also came to that well to draw water. Just then, a Brajbasi also came to that well to draw water. Haridas's daughter asked him, "Whose camp is this?" Brajbasi replied, "This is the camp of Shri Gusainji." Hearing these words, she became extremely eager. She placed the water vessel at home and said to her mother-in-law, "Shri Gusainji has arrived here and has made camp in such-and-such a garden. If you wish to go for darshan, then come. Otherwise, I am going." Saying this, in a state of intense ecstasy, she went and began taking darshan of Shri Gusainji from a distance.

At that time, the Lord was standing on the bathing platform and bathing up to the waist. Seeing her coming from afar in a state of ecstasy—her mind absorbed only in the lotus feet, her body like a paper doll being carried by the wind—seeing her approach in this manner, the Lord put on his wooden sandals and came forward to face her. Shri Gusainji took her hand into his own sacred hand and made her stand, speaking these words to her at that moment: "Amuki! Where are you going? For your sake, I have left my camp and come here from bathing."

When Shri Gusainji held her hand and spoke these words from his sacred mouth, she regained consciousness. She fell at the lotus feet of Shri Gusainji and began to weep profusely. Then Shri Gusainji comforted her and brought her near his camp. Then Shri Gusainji spoke these words from his sacred mouth to her: "Amuki! You are steadfast. You are the daughter of Haridas. For your sake, I have come to Dwarkaji this time. Why do you grieve like this? I was concerned about you, therefore I have come here. Now do not worry about anything. When you happily bid me farewell, only then will I depart."

In this way, with many words, Shri Gusainji comforted her. Then she made a humble request to Shri Gusainji, saying, "Maharaj! If you do not comfort me in this way, then who else will comfort me? My patience was in your hands, and by your grace alone, patience remained. Otherwise, I had no place to sit in this world. My parents cast me into the middle of the ocean, but by taking refuge in you, by boarding the ship of your name, I crossed over. I understood your grace on that very day when you caused me to meet that Vaishnav in this village. Then I knew in my heart that the Lord had not abandoned me, because even in this village, there is a Vaishnav who comes daily to discuss and to perform Shri Krishna-smaran."

In this manner, Haridas's daughter made a humble request to Shri Gusainji. Hearing her request, Shri Gusainji became very pleased. The Lord then completed his bath and was applying the mark. Just then, that Vaishnav came for the darshan of Shri Gusainji. He took darshan, bowed down, offered a gift, and stood there. Shri Gusainji ordered him to sit. The Vaishnav bowed down and sat before the Lord.

Then Haridas's daughter praised that Vaishnav greatly before the Lord. Hearing this, Shri Gusainji became extremely pleased. After that, all the relatives of Haridas's daughter from her husband's side came, bowed down to Shri Gusainji, and praised the daughter-in-law greatly before the Lord, saying, "Maharaj! The attainment of your lotus feet that we have received is due to the merit of this daughter-in-law. Otherwise, how would we unfortunate ones know your form? She alone is the lamp of our lineage." In this way, everyone praised her before Shri Gusainji.

After that, Shri Gusainji applied the mark, performed the evening rites, and went into the kitchen. They all remained seated. Then the Lord offered bhog and came outside. Then Manikchand and all the others made a humble request to Shri Gusainji, saying, "Maharaj! Now please show mercy upon us and give names to all of us." Shri Gusainji instructed them, "Tomorrow morning, I will give you names." They all bowed down to Shri Gusainji and returned to their homes. Early the next morning, all of them rose, asked the daughter-in-law about everything, bathed, came to Shri Gusainji, and bowed down. Then Shri Gusainji gave names to all of them and instructed them to fast that day.

Bhav Prakash (Revealing the Sentiment): Because they are all Jains and have no rules of conduct, therefore fasting was prescribed.

Then they requested Shri Gusainji to come to their home and prepared pure food properly. Shri Gusainji prepared the food, offered bhog, and accepted mahaprasad. After that, all of them fasted that day. The next day, Shri Gusainji had all of them perform the formal request and placed upon their heads one form of service—Shri Balakrishnaji. Then they requested Shri Gusainji, saying, "Maharaj! We do not know any methods of service." Shri Gusainji explained all the methods of service to Haridas's daughter and said to all of them, "Ask your daughter-in-law about all the methods of service." Hearing the words from Shri Gusainji's sacred mouth, everyone in the household became very pleased. Manikchand and all the others became Vaishnavs in this manner through the association of Haridas's daughter. After that, they bade farewell to Shri Gusainji very respectfully, according to their

faith. Shri Gusainji then departed from them and went to Dwarkaji for the darshan of Shri Ranchhodji.

Then Haridas's daughter began serving Shri Thakurji in her home properly, according to the Lord's instructions. Within a few days, Shri Balakrishnaji began showing special affection to Haridas's daughter. She prepared all the cooking materials very beautifully, and Shri Thakurji accepted it joyfully. One day, Manikchand's mother cooked and offered bhog to Shri Thakurji. That night, Shri Thakurji spoke to Manikchand's mother, saying, "I like the food prepared by your daughter-in-law." Then Shri Thakurji said to Haridas's daughter, "Why did you not cook today? I did eat today, but I do not like the food cooked by your mother-in-law. I like only the food cooked by you. Therefore, you alone should cook daily."

That same night, Shri Thakurji said this matter to Shri Gusainji: "Today Manikchand's mother cooked. I did eat, but I like the cooking done by Haridas's daughter very much. Therefore, when you go there again, restrain Manikchand's mother and tell her to have the cooking done by her daughter-in-law."

When Shri Gusainji returned from Dwarkaji, he came to the village of Badhaiya. Then Manikchand and that Vaishnav went ahead and brought Shri Gusainji to their home. Shri Gusainji then told Haridas's daughter the events of that day, saying, "In this manner, Shri Balakrishnaji accepts the food prepared by you." Haridas's daughter made a humble request to Shri Gusainji, saying, "Maharaj! I do not know what I do, but Shri Thakurji is supremely compassionate. He accepts the food I prepare only because of regard for you." Hearing these words, Shri Gusainji became very pleased with Haridas's daughter.

Then at that very moment, Shri Gusainji said to Manikchand's mother, "You are old; therefore, you should do whatever upper service you can. And have Haridas's daughter bathe daily and cook. She is still young, and the work of cooking belongs to the young." Hearing this, Manikchand's mother said to Shri Gusainji, "Maharaj! Since the day Shri Thakurji came upon our heads, I have cooked only one day. That food did not please Shri Thakurji, and I am not capable of cooking. Hearing these words, Shri Gusainji remained silent, understanding in his heart that Shri Balakrishnaji had conveyed this matter to them. Shri Gusainji then gave this instruction and remained silent.

After that, Shri Gusainji went to the Vaishnav's house. That Vaishnav, with great devotion, invited Shri Gusainji into his home. Shri Gusainji

bathed, cooked, served Shri Thakurji, arranged leaf-plates, gave permission for mahaprasad, and went to rest. Then that Vaishnav came with mahaprasad to Shri Gusainji, bowed down, received the Lord's permission, and sat. Shri Gusainji asked that Vaishnav about the circumstances of Haridas's daughter. From the day he had come into her association, the Vaishnav narrated all the detailed events before Shri Gusainji. Hearing her condition from the Vaishnav, Shri Gusainji became very pleased.

That day, Shri Gusainji stayed at the Vaishnav's house. On the third day, Shri Gusainji again came to Manikchand's house. Whenever Shri Gusainji mentioned departure, Haridas's daughter would insist greatly, and Shri Gusainji would stay for two or four more days. In this manner, Shri Gusainji stayed at Manikchand's house for about two months. After that, Shri Gusainji departed victoriously for Shri Gokul. Manikchand offered gifts according to his ability and accompanied him a short distance. Then Shri Gusainji instructed Manikchand, saying, "This Haridas's daughter is my exclusive sevak. Therefore, whoever remains in accordance with her words will surely attain welfare." Saying this, Shri Gusainji bade farewell to Manikchand and proceeded onward. Manikchand returned home and narrated Shri Gusainji's words to everyone in the household. Hearing this, everyone remained silent. Haridas's daughter was such a greatly favored Bhagavadiya of Shri Gusainji.

Prasang 2 – The Meeting of Haridas and His Daughter

After some days, Haridas himself set out for Dwarkaji to take darshan of Shri Ranchhodji. He came to the village of Manikchand. Manikchand recognized Haridas by the signs described by his wife. Haridas was walking ahead. Manikchand got down from his shop, fell at Haridas's feet, performed Shri Krishna-smaran, and brought him up to his shop. Haridas understood in his heart that this indeed was a Vaishnav. Sitting on Manikchand's shop, Haridas asked, "Whose sevak are you? What is your community? And what is your name?" Manikchand told Haridas his name, village, and community, and then said he was a sevak of Shri Gusainji.

Hearing this, Haridas felt great remorse in his heart, thinking, "See! This groom from my own community was a sevak of Shri Gusainji and was so near, yet I did not know. Otherwise, I would have married my daughter to him. Who knows in which village and in whose house that priest married her? My daughter was worthy of this groom." Then

Manikchand asked Haridas, “What is your name? Whose sevak are you? What is your community?” Haridas told Manikchand his name, village, and community, and then said he was a sevak of Shri Gusainji.

Then Manikchand became extremely joyful, fell at Haridas’s feet, embraced him, and praised him greatly, saying, “Haridasji! Today you have fulfilled us by coming to our shop. Now take rest. Come home, let us cook, and take prasad.” Haridas took rest and went from the shop with Manikchand to Manikchand’s house. Reaching there, Manikchand said to his wife, “Your father Haridasji is standing at the door. Go and bring him inside.” Haridas’s daughter said, “You are making fun of me. Why would my father come here?” Manikchand said, “Go once and look at the door.” She came to the door and saw her father standing there. She fell at his feet and met him. Haridas, filled with joy, went inside the house with his daughter.

She began to weep greatly, and Haridas, his throat choked with emotion, comforted her. Then she took rest, cleaned everything, bathed, and began cooking. She said to her father, “Now you should get up and bathe.” Haridas bathed, went into the temple, and performed the awakening. Taking darshan of Shri Balakrishnaji, he became extremely joyful, completed all services, offered the sleeping bhog, and came out and sat.

Then the daughter said to her father, “You cast me into the middle of the current, but Shri Gusainji saved me by his grace. Otherwise, I had no place. I had even considered placing the blame of my death upon you, but Shri Gusainji turned their hearts through my mother-in-law, and then through a Vaishnav. Therefore, know all this as the grace of Shri Gusainji.” Hearing these words, Haridas felt great shame, went into the temple, concluded the bhog, performed arti, put Shri Thakurji to rest, and took prasad.

After that, Manikchand’s parents and all the others met Haridas and praised their daughter-in-law greatly. Hearing their words, Haridas felt immense joy. Then Manikchand’s mother narrated all the details of Shri Thakurji’s cooking to Haridas. Hearing the praise of his daughter, Haridas became very pleased in his heart.

Then Manikchand informed that Vaishnav that Haridas had come to their home. The Vaishnav came to meet Haridas. Haridas seated the Vaishnav near himself and asked about his well-being. Then the daughter said to her father, “This Vaishnav is steadfast, and all this grace that has occurred should be known as his merit.” Everyone in Manikchand’s house began praising that Vaishnav. The Vaishnav said,

“Why are you praising me? Praise Haridasji, by whose merit you attained the lotus feet of Shri Gusainji. Haridasji is such a Bhagavadiya who sounded the drum of Shri Gusainji at the royal court, by which King Jaimalji along with all of Merta came into Shri Gusainji’s refuge. Praise his patience—he resolved to give up his life, yet did not abandon the refuge of Shri Gusainji. Who can describe such patience?” Saying this, the Vaishnav returned home.

Early in the morning, Haridas completed his bodily duties and prepared to depart. The daughter felt great sorrow. Haridas said to her, “Daughter! In this same way, your mother also grieves greatly to meet you. Therefore, I will return home once, and from there I will bring your mother here to meet you. When it pleases you, then you may bid me farewell.” Hearing these words, the daughter became very pleased and bid her father farewell.

Haridas returned to his home in Merta and prepared many items—vessels, clothes, and all articles of dowry. He told his wife all the news about their daughter. His wife said, “Now I will go once to meet my daughter. Take me quickly.” He purchased much jewelry for the daughter, took Shri Thakurji along, gathered all the items, and departed from home. He sent a man ahead to the daughter, conveying this message: “Shri Thakurji is coming with us. Therefore, prepare a separate house nearby, fill water, and prepare the hearth.”

So that, after Shri Thakurji arrived, there would be no obstruction. Then Manikchand, attaining great joy, had the house properly prepared. As soon as Haridas arrived, he entered that house. And Haridas’s wife went to her daughter. After that, Haridas, offering all items with devotion, bathed and engaged in the service of Shri Thakurji. And the mother and daughter, after meeting each other and attaining great joy, the mother bathed in the daughter’s temple and, after completing service in the temple, brought the daughter to her own house. Then here both bathed, and while Haridas was preparing the kitchen, these two went and cooked food there. After that, together they served Shri Thakurji, offered bhog, and at the proper time concluded the bhog.

When Haridas’s daughter went into the temple and touched the lotus feet of Shri Thakurji, Shri Thakurji, becoming very pleased with her, said to her, “Amuki! Are you well?” Then she spoke to Shri Thakurji, “Now you ask like this? If I were not well, how would you come to me? But you have come, have you not? You did not first keep news of me, and now you ask me, ‘Amuki! Are you well?’ I know all this hardness to be yours. But you are under the control of Shri Gusainji;

therefore, your hardness does not prevail here." Hearing these firm words of hers, Shri Thakurji smiled and extended his lotus feet. Then she touched the lotus feet of Shri Thakurji. Shri Thakurji caused this by his own will. Haridas's daughter was such a greatly favored Bhagavadiya of grace.

After that, Haridas invited Manikchand and all the others to his house to take prasad. All of them came to Haridas's house and properly took prasad. After that, all the dowry items that Haridas had brought from his home were distributed to everyone and given to them. Then Haridas stayed in that village for several days. After that, Haridas went to Dwarkaji, took the darshan of Shri Ranchhodji there, and then returned again to Manikchand's village. He stayed there for several days. Then Haridas, taking Manikchand along, and taking his daughter along, departed from Manikchand's village together with his wife and Shri Thakurji. In a few days, they arrived at their home in the village of Merta.

After that, Haridas kept Manikchand in Merta for many days. Then Haridas, giving much wealth, pleasing Manikchand and his own daughter, bade them farewell from Merta and sent them to their village home. After that, Haridas would call them to himself from time to time, and Haridas himself would also sometimes go to meet his daughter. In this way, both parties remained very pleased.

Bhav Prakash (Revealing the Sentiment): Therefore, a soul needs association. If a soul has the association of a Bhagavadiya, then Shrinathji will certainly bestow grace upon that soul. Through association that is pleasing to the mind, elevation occurs. Haridas's daughter was such a greatly favored Bhagavadiya of Shri Gusainji's grace. Therefore, to what extent can her Varta be described?

Varta 28 - Nagar Brahmin of Badnagara

Now Shri Gusainji had a sevak, a Nagar Brahmin, who lived in Badnagara, Gujarat. His account is spoken of as follows.

Bhav Prakash (Revealing the Sentiment): He is a tamasic devotee. In the divine play, his name is “Divyaratna.” Therefore, his body shines like a divine jewel. He belongs to the group of Pulindini. He manifested from “Gati Uttalika,” therefore his form is of emotion itself. He was born in Gujarat, in Badnagara, in the house of a Nagar Brahmin. That Nagar was a Shaiva. Mahadevji was his chosen deity. When the son became twelve years old, he came into association with a Vaishnava. That Vaishnava lived near his house. He was a sevak of Shri Gusainji. In his house, Bhagavad Varta was held daily. This Brahmin’s boy used to go there daily and listen to the discourse.

One day, this matter became known to that Brahmin. Then he explained to his son and said, “Son! We are Shaivas. Our chosen deity is Mahadevji. Therefore, leave aside the stories and discourses of Mahadevji and do not listen to anyone else’s.” He said this many times. But this matter did not enter the son’s mind. He continued to go daily to that Vaishnava’s house. He also took darshan of Shri Thakurji. That Vaishnava gave him prasad, which he ate. In this way, the boy kept company with the Vaishnavas.

One day, that Brahmin became very angry with his son and said, “Why! I explained so much to you, yet you did not understand? You have broken the tradition of our lineage. Leaving Mahadev, you take darshan of another, take prasad, and keep company with Vaishnavas!” Saying this, that Brahmin locked his son inside the house and put a bolt on the door. He did not allow him to go out. At mealtime, he would bring food to him. But the boy neither ate nor drank anything. In this way, three days passed. Then the boy became motionless. Then the Brahmin became frightened, thinking, “He will die.” Afterwards, the Brahmin released his son.

Then the son went out of the house, and without telling anyone, he went to that Vaishnava’s house. He told that Vaishnava everything that had happened, saying, “In this way, I remained hungry for three days, then I was allowed to come out.” Then that Vaishnava fed him

Mahaprasad and afterward gave him water to drink. Then he said, “Now you go to your own house and stay there. Do not keep coming here. Needless suffering is not good.” But the boy did not agree. He continued to come daily to listen to Bhagavad Varta. In this way, he became twenty years old. Then the Brahmin died. After that, he began to go freely to the Vaishnava’s house without fear. He listened to Bhagavad Varta with great interest.

Then one day, he said to that Vaishnava, “Make me a Vaishnava. Now there is no restriction upon me.” Then that Vaishnava said, “You should go to Gokul and become a sevak of Shri Gusainji and become a Vaishnava. I too am His sevak. In this age, Shri Gusainji, Shri Vitthalnathji alone is the true Guru, because under His authority Shri Govardhannathji Himself resides. Therefore, by going to His refuge, the soul becomes fulfilled.”

Then he asked that Vaishnava, “Where does Shri Gusainji, Shri Vitthalnathji Himself reside?” Then that Vaishnava said, “He Himself resides in Shri Gokul.” Then this Nagar Brahmin set out for Shri Gokul on the pretext of pilgrimage.

Prasang 1 – Attainment of Refuge and the Grace of

Govardhan

That Nagar arrived in Shri Gokul while performing pilgrimage. There, at Shri Thakurani Ghat, he had an extraordinary darshan of Shri Gusainji. Then that Nagar submitted a supplication to Shri Gusainji, saying, “Maharaj! By your grace, please take me into your refuge.” Then Shri Gusainji commanded him, “You bathe in Shri Yamunaji. Afterwards, I will make you my sevak.” Then that Nagar bathed in Shri Yamunaji and came before the Lord, stood with folded hands. Then Shri Gusainji, out of compassion, took him into His refuge and performed name-initiation and surrender.

Then that Nagar submitted to Shri Gusainji, saying, “Maharaj! My community is opposed. They will cause me suffering.” Then Shri Gusainji gave him a Govardhan-shila and said, “When trouble comes upon you, bathe this with milk, anoint it, and according to your capacity, offer food and materials. Afterwards, offer prayer.”

Bhav Prakash (Revealing the Sentiment): Here it is shown that if any trouble comes upon a Vaishnava, he should consider Shri Govardhan

as his refuge and should pray to Him. Because Thakur is absorbed in divine play, therefore praying to him causes exertion. And Shri Govardhan is the very form of Vishnu; therefore, He always protects the Vaishnavas. Previously also, he protected Braj. Therefore, Thakur has accepted Shri Govardhan as His family deity. With this sentiment, Vaishnavas too should perform the service and worship of Shri Govardhan. And the intention behind bathing Him with milk is this: milk is the form of pure devotional rasa. Shri Govardhan Himself is the supreme servant of Hari; therefore, He is always immersed in the bathing of devotional rasa. For this reason, he is dear to Thakur.

Then that Nagar completed his pilgrimage and returned to his home. He offered food to the Govardhan-shila and arranged a Brahmin feast for the entire community. Then everyone came and saw the tilak on his forehead and the garland around his neck. They questioned him about this and, in anger, all began to leave. Then he said to them, “Why are you going?” Then all of them said to that Nagar, “You have abandoned Mahadev and worn a garland. Therefore, we will not eat from your hand.”

Then he said to them, “I will give you the answer to this within one moment.” Then he bathed the Govardhan-shila with milk, anointed it, placed offerings before it, performed full prostration, and prayed, saying, “Maharaj! My honor is in Your hands. Otherwise, these wicked people of my community will not let me live.”

Then Shri Girirajji said, “They are not worthy of My prasad, but I will show them My greatness.” Then Shri Giriraj summoned all the deities. Riding in aerial chariots, all came within a moment and began to take in the fragrance of the prasad, folding their hands and offering salutations. Then, in the sight of the Brahmins, all returned to heaven. This greatness was seen by all the Brahmins. All of them fell at the feet of this Brahmin. Then this Brahmin provided food provisions to all. Among them, some were divine beings, who later became Vaishnavas.

Thus, this Nagar was such a recipient of Shri Gusainji’s grace and a devotee of Bhagavan. Therefore, his account has been narrated.

Varta 29 - One Sanadhya Brahmin

Now Shri Gusainji had a sevak, a Sanadhya Brahmin, who lived in Mathura. The sentiment of his account is spoken as follows.

Bhav Prakash (Revealing the Sentiment): He is a sattvic devotee. In the divine play, his name is Pramada. Pramada manifested from Gati Uttalika; therefore, his form is of pure sentiment. And Pramada belongs to the group of Shri Yamunaji. Therefore, he understands the form of Shri Yamunaji very well. Through Shri Yamunaji, attainment of Bhagavad-seva occurred; therefore, Pramada has deep love for Shri Yamunaji.

He was born in Mathura in the house of a Sanadhya Brahmin. When he became twenty years old, at that time Shri Gusainji Himself, after returning from Adel, came and resided in Mathura. There Shri Gusainji daily went to Vishrant Ghat to perform the evening worship. Afterwards, He would go for the darshan of Kesorayji. One day, this Brahmin had gone for the darshan of Kesorayji. At that time, Shri Gusainji Himself was narrating the greatness of Shri Yamunaji to the Mathura chobas in the temple of Kesorayji. This Brahmin heard that discourse. Then he reflected in his mind, “If I go to His refuge and live as His sevak, it would be good.”

Afterwards, Shri Gusainji completed the darshan of Kesorayji and went to His residence. This Brahmin also came along with Shri Gusainji. Then Shri Gusainji performed the Rajbhog aarti of Shri Navanitpriyaji and came to sit in His assembly. Then this Brahmin folded both hands and submitted, “Maharaj! By your grace, please make me a sevak.” Then Shri Gusainji, seeing his pure sentiment, bestowed a name upon this Brahmin. Afterwards, he arranged one observance and the next day accepted his formal request. Then this Brahmin again submitted to Shri Gusainji, “Maharaj! By your grace, please explain to me the form of Shri Yamunaji.”

Then Shri Gusainji, seeing his humility, composed the Yamunashtapadi at that very moment and gave it to him. Then Shri Gusainji commanded him, “Recite this daily.” Then the Brahmin submitted, “Maharaj! I am an ignorant soul; therefore, if by your grace you explain its sentiment, it would be good.” Then Shri Gusainji explained the inner sentiment of the Yamunashtapadi. Thereupon, that Brahmin became completely absorbed in the form of Shri

Yamunaji. Afterwards, the Brahmin submitted to Shri Gusainji, “Maharaj! By your grace, please grant me the service of Shri Yamunaji, so that I may perform her service.”

Then Shri Gusainji gave that Brahmin a small bag containing the sacred earth of Shri Yamunaji and said, “Serve Her properly. Shri Yamunaji, by Her grace, will reveal all experiences to you.” Then that Brahmin offered full prostration to Shri Gusainji and returned home. From that day onward, that Brahmin began to know Shri Yamunaji as Her very form.

Prasang 1 – Firm Observance and the Manifest Darshan of

Shri Yamunaji

That Brahmin would not touch Shri Yamunaji directly; he would only drink her water without touching. He would not place his feet in Shri Yamunaji. He performed all activities using well water. He would fill the Lord’s sprinkling vessel with Yamuna water without direct contact. Then the Vaishnavas of Shri Mathura said to the children of Shri Gusainji, “Let us test him.” But Shri Giridharji did not agree, saying, “One should not test a Vaishnava. Why? Because it is an offense.”

Later, the other children together seated him on a boat and took him away. In the middle, where there was a sandbank, they stopped and seated him there. They said to the boatman, “Go across. When we call you, then come.” In this way, a full part of the day passed. Then he submitted, “Maharaj! It is time for my bath. Please bring the boat.” They called the boat, all the children boarded it, and they said to him, “You sit on the sandbank. When we say, then you board the boat.” So he remained seated on the sandbank, and they crossed to the other side.

Then he became greatly distressed and began to pray. At that time, lotus flowers manifested, and Shri Yamunaji gave him darshan and said to him, “Climb upon these and go.” Then he crossed over. All the children saw this from the opposite bank and began to praise him. Then all of them together told Shri Giridharji what had happened. Then Shri Giridharji said, “The Yamunashtak (Yamunashtapadi) has borne fruit in him.”

Bhav Prakash (Revealing the Sentiment): In this account, it is shown that a Vaishnava should not touch Shri Yamunaji without proper

observance. When bathing, first bathe with well water, and afterwards bathe in Shri Yamunaji. A Vaishnava should maintain firm observance. Why? Because steadfast observance itself is the greatest duty of a Vaishnava.

Because of this observance, Shri Yamunaji manifested and gave direct darshan to that Brahmin, revealing Her divine form. Divine lotus flowers appeared. Therefore, his account is indescribable. How much of it can be narrated?

Varta 30 - One Rajput

Now Shri Gusainji had a sevak who was a Rajput and lived on the road to Dwarkaji. The sentiment of his account is spoken as follows.

Prasang 1 – The Rajput's Darshan and Becoming a Sevak

At one time, Shri Gusainji was traveling from Shri Gokul to Shri Dwarkaji for the darshan of Shri Ranchhorji. On the way, he had camped in a village. There, a Rajput received the darshan of Shri Gusainji. That Rajput received the direct darshan of Shri Purna Purushottam, Shri Yashoda-utsanga-lalit, Shri Nandaraya-kumar. Then this thought arose in the Rajput's mind, "If I become His sevak, it would be good." Then that Rajput performed full prostration, folded both hands, and submitted to Shri Gusainji, saying, "Maharaj Dhiraj! Please bestow Your grace and compassion upon me and make me Your sevak." Hearing his humility and understanding his inner anguish, Shri Gusainji, out of compassion, bestowed a name upon that Rajput and made him a sevak. After some days, hearing the expansion of Shri Gusainji's divine pastimes, that Rajput mounted a horse and departed toward the Himalayas.

Bhav Prakash (Revealing the Sentiment): Why did this happen? He is a rajasic devotee. In the divine play, his name is Rasālika. He manifested from Gati Uttalika; therefore, his form is of emotion itself. Rasālika is attached to the form of Shri Chandāvaliji. Therefore, here also, attachment arose in him toward the form of Shri Gusainji. As soon as he heard the narration of the disappearance pastime, his mind became disturbed and distracted.

Then, in a second stage, Shri Gusainji gave darshan to that Rajput and

gave him this assurance, saying, “I will give you darshan daily. Do not suffer.” Then that Rajput performed full prostration to Shri Gusainji and returned to his home. All his sorrow went away. Thus, that Rajput became a greatly favored recipient of Shri Gusainji’s grace and a devotee of Bhagavan. Therefore, how much of his account can be narrated?

Varta 31 - The Daughter of a Seth

Now there was a female sevak of Shri Gusainji, the daughter of a Seth, who lived in Lahore. On the advice of Chachaji, she gave poison to her husband. The sentiment of her account is spoken as follows.

Bhav Prakash (Revealing the Sentiment): She is a rajasic devotee. In the divine play, her name is “Raine.” She is the daughter of the gopa named Manasukha; therefore, she is of emotional form.

That Seth’s daughter was married in Lahore into the house of a non-devoted person. Previously, neither any Vaishnava nor anyone from the Vallabha lineage ever went there, nor was there any Bhagavad-dharma. That Seth’s daughter sustained herself for one year by eating raw chickpeas. This matter became known to Shri Gusainji. Then Shri Gusainji, out of compassion for her, sent Chacha Harivanshji there.

Chacha Harivanshji went and arrived in that village. There he camped in a garden. But for one whole month, there was no meeting between that Seth’s daughter and Chacha Harivanshji. Then Chacha Harivanshji began to ask for alms. Then he came to the house of that Seth’s daughter. There, that Seth’s daughter came out to give alms. When that Seth’s daughter saw the tilak and neck beads of Chachaji, she understood that he was some Vaishnava. Then that Seth’s daughter asked Harivanshji, “Whose sevak are you?”

Then Harivanshji understood, “This is the same girl.” Then Harivanshji said, “I am a sevak of Shri Gusainji.” Then that Seth’s daughter recognized Harivanshji, remembered Shri Krishna, and began to weep. She wept very much. Then Harivanshji asked that Seth’s daughter, “Why are you crying? What such sorrow do you have?”

Then that Seth’s daughter said to Harivanshji, “I am a sevakini of Shri Gusainji. My parents are also sevaks of Shri Gusainji. They live in Gujarat. But they married me here, into the house of this non-devoted person. The entire household is opposed to dharma. There is no proper conduct or practice. This is a mlecchа land. No Vaishnava or anyone from the Vallabha lineage ever comes here. What should I do now? For one full year I have passed my days eating raw chickpeas.” Saying this much, she again began to weep.

Then Harivanshji consoled her and said, “Do not cry. For your sake alone, Shri Gusainji has sent me here. Therefore, now do whatever I say.” After that, the Seth’s daughter stopped crying. Then Chachaji said, “The Lord is very compassionate. Why would He not take care of his own devotee? Now all your sorrow will be removed. Have patience and do one thing—give poison to your husband.”

Then that Seth’s daughter accepted Chachaji’s words and gave poison to her husband. That husband died. Then everyone in the house began to weep. Then that Seth’s daughter said to all the people of her husband’s family, “Outside this village, there is a garden. There is a great saint there. If you go to him and make a supplication, that great saint will revive my husband. I have seen this in a dream.”

Then everyone went to the garden outside the village. There they went and supplicated to Chacha Harivanshji, saying, “If you revive that man of ours, we will give you the gift of life.” Then Harivanshji said to them, “If the entire household becomes Vaishnava, then your man will live.” Then all of them said to Harivanshji, “Whatever you say, we will all do. But you revive him, and bestow great compassion upon all of us.” Then Harivanshji gave charnamrit. They took it, poured it into his mouth, and gave it to him. Then he came back to life.

Bhav Prakash (Revealing the Sentiment): In this account, there is a great doubt as to why Harivanshji, such a Bhagavadiya, told the Seth’s daughter to give poison in this manner. He is all-powerful; in a moment, he could have made the entire household Vaishnava. Then why did he tell her to do such an action that goes against worldly conduct?

Here it is said that Chachaji knew the destiny and previous connection of this Seth’s daughter. In a previous birth, she was the daughter of a king. That king was very arrogant. He would not allow daughters to grow up in his house; whenever a daughter was born, he would have her killed by poison. Because he would have to beg others for her marriage and be humiliated, he acted in this way. Thus, that king also gave poison and killed this daughter in that birth.

That same king, in this birth, became her husband. Now, in this birth, this Seth’s daughter would kill him by giving poison. This matter was known to Chachaji. Therefore, in order to complete this destined karma, Chachaji told the Seth’s daughter to act in this way. Otherwise, this act would still have had to occur later. Therefore, he said this. Afterwards, Chachaji remembered the Lord and gave charnamrit.

Therefore, that man received a new birth. In this way, the destined karma of both was erased. Such are Bhagavadiya devotees—so compassionate that they erase the destined karma of many lifetimes in a moment.

Then Harivanshji said to all of them, “Now all of you bathe, come wearing untouched, new, clean clothes, along with that man. Then I will make you Vaishnavas.” Then the entire household, along with that man, bathed, wore new clean clothes, and came to Harivanshji and submitted, “Now please bestow your grace and compassion upon us and make us all Vaishnavas. By your grace, our man has lived. You are indeed a great saint.”

Then Chachaji, out of compassion for them, bestowed names upon all of them and made them Vaishnavas. Then all of them became extremely joyful. After that, Chachaji said to all of them, “Now do exactly as this daughter-in-law tells you. Then you will be well.” In this way, he instructed everyone, and Chachaji departed from there and came to Shri Gokul. Afterwards, Chachaji told Shri Gusainji all these matters. Hearing this, Shri Gusainji became very pleased.

Thus, that Seth’s daughter was such a greatly favored Bhagavadiya recipient of Shri Gusainji’s grace that she made her entire family sevaks and uplifted them. And Shri Gusainji could not bear her suffering; therefore, He Himself, out of compassion, sent Harivanshji to her. Therefore, how much of her account can be narrated?

Varta 32 - One Potter from Gujarat

Now there was a sevak of Shri Gusainji, a potter from Gujarat. The sentiment of his account is spoken as follows.

Bhav Prakash (Revealing the Sentiment): He is a sattvic devotee. In the divine play, his name is Paramanand. Paramanand is the nephew of the gopa Manasukha. He is a helper in the intimate divine pastimes of Shri Thakurji. Therefore, Chandrakala has affection for him.

Prasang 1 – Receiving the Name and Protection through

Grace

At one time, Shri Gusainji came to Gujarat. There, that potter received the darshan of Shri Gusainji. Then this thought arose in the potter's mind, "If I become His sevak, it would be good." Then that potter performed full prostration, folded his hands, and submitted to Shri Gusainji, saying, "Maharaj! By your grace, please bestow a name upon me." Then Shri Gusainji, the abode of compassion, felt mercy. He said to that potter, "You go, bathe, wear a new dhoti, drape a new upper cloth, and then come. Then I will give you a name." Then that potter went, bathed, wore a new dhoti, draped a new upper cloth, came, and stood before the Lord. Then Shri Gusainji, out of grace, bestowed a name upon him.

Afterwards, Shri Gusainji went to Dwarkaji, took darshan of Shri Ranchhorji, and then returned to Shri Gokul. After some days, darshan of the Rajbhog aarti of Shri Navanitpriyaji took place. After some days, Chacha Harivanshji went on a journey to the region of Gujarat. Then Chacha Harivanshji went to the house of this potter in Gujarat. In the house, there was no food provision at all. Then he went to the marketplace. There, a landlord said to this potter, "Will you dig a well?" Then he said, "Yes, I will dig a well, but I will dig it after four days." Saying this to that landlord, the potter brought some money from him and, with humility, kept Chacha Harivanshji for four days.

Afterwards, Harivanshji left for Dwarkaji, and that potter began digging the landlord's well. From above, thousands of measures of earth fell down. He remained buried beneath it. There he uttered,

“Shri Vallabh, Shri Vitthal.” Even a little space opened. Inside, he kept repeating this. Meanwhile, someone told Chachaji, “Such-and-such potter has been buried in a well.” Then Chachaji returned. There he saw the people of his house crying and showed him the well. Then Chachaji had the earth removed and took him out. After that, Chachaji went from there to Dwarka.

Bhav Prakash (Revealing the Sentiment): In this account, it is shown that when a Bhagavadiya Vaishnava comes to one’s house, he should be served and attended to properly with affection. Even if one does not have material means, one should borrow and still do so, but should not remain indifferent. Why? Because through the grace of Bhagavadiyas, the soul always and forever attains welfare. Through Chachaji’s grace, this potter’s life was saved. Therefore, the service of Bhagavadiyas is such a treasure.

Prasang 2 – Giving Everything to Vaishnavas and Firm

Resolve

Again one day, the potter’s brother came as a guest. For him, laddus mixed with dry fruits were prepared. There was no water, so the potter’s wife went to fetch water. Her mind was on the laddus. In the meantime, two potter Vaishnavas came. This potter fed them the laddus. When the wife returned running and saw this, she felt as if fire had struck her. Afterwards, she cooked bread and fed the brother.

This potter, whatever good thing he saw in the house, he gave to Vaishnavas—utensils, clothes. Then the wife argued with the potter. Then the potter became very pleased. Afterwards, a famine occurred. Then the potter and his wife were dying of hunger. Here, Vaishnavas came daily and held gatherings. Then the wife came, fell at the potter’s feet, and said, “Now keep me in the house.” Then he said, “Now there is no place in the house. Stay outside the door. I will give you prasad.”

Bhav Prakash (Revealing the Sentiment): Because the potter’s wife is opposed to dharma, through her company the potter’s mind would be spoiled, and then he would attain outward-mindedness. Therefore, he did not keep her in the house. And this is the dharma of a Vaishnava—that he should show compassion to all living beings. Here she is a woman; therefore, he said he would give prasad.

That potter was such a greatly favored Bhagavadiya recipient of Shri Gusainji's grace. Through Shri Gusainji's grace, he had such firm faith in Shri Gusainji. Therefore, how much of his account can be narrated?

Varta 33 - Govinddas Khavas

Now the sevak of Shri Gusainji, Govinddas Khavas, a Sanadhya Brahmin, lived in Mathura. His Vaarta is spoken of with its sentiment.

Bhav Prakash (Revealing the Sentiment): He is a tamas devotee. In divine play, his name is “Nrityakala.” Nrityakala is the younger daughter of the gopa Manasukha. Therefore, he is the embodiment of that sentiment. He is extremely skilled in dance. Therefore, he is exceedingly dear to Shri Chandravali ji. He belongs to the youth group of Chandravali ji.

This Govinddas was born in Mathura in a Sanadhya Brahmin family. When he grew older, at about twenty to twenty-five years of age, he developed a passion for pleasure and entertainment. He stayed in the company of courtesans and entertainers and would watch dances and performances. Then one day, Govinddas learned to dance by associating with them, and he also began to sing.

Later, Govinddas danced in such a way that whoever saw his dance would become enchanted. Thus Govinddas became very famous. After that, once Shri Gusainji arrived in Mathura. Then someone said to Govinddas that Shri Gusainji has arrived here and is residing at such-and-such a place. He is very fond of dance and music. Hearing this, Govinddas came for the darshan of Shri Gusainji. Upon taking darshan, he became overwhelmed. Then Shri Gusainji made Govinddas attentive and commanded him, “Govinddas, show your dance to Shri Navanitpriyaji.”

At that very moment, the doors opened for the darshan of Shri Navanitpriyaji adorned in full ornamentation. Govinddas began to dance before Shri Navanitpriyaji. While dancing, Govinddas became completely absorbed, one with the rasa. At that time, Shri Navanitpriyaji also granted Govinddas darshan in a divine, extraordinary manner. As soon as that darshan occurred, Govinddas fainted. Later, when he was called and pulled, Shri Gusainji called out to Govinddas and said, “Govinddas, arise. You will always receive such darshan of Navanitpriyaji.” Then Govinddas stood up.

After that, Govinddas made a humble request to Shri Gusainji, saying, “Maharaj, please show mercy and accept me into your refuge. Keep me always at your feet.” Then Shri Gusainji, showing grace, had

Govinddas formally receive the Name and thereafter gave him the chewed betel leaf. As soon as he accepted it, Govinddas gained knowledge of the divine forms of Shri Acharyaji and Shri Gusainji. Then Govinddas began to sing the verses of Shri Acharyaji. Hearing this, Shri Gusainji became very pleased. Thereafter, Shri Gusainji, by his grace, appointed Govinddas as his khavasi.

Prasang 1 – Govinddas as the Khavasi of Shri Gusainji

This Govinddas served as the khavasi of Shri Gusainji. Whenever Shri Gusainji would perform the service and adornment of Shri Navanitpriyaji, Govinddas would tie on his anklets and dance before Shri Navanitpriyaji.

Once, on the day of Shri Radhashtami, after completing Rajbhog, Shri Gusainji arrived at Rawal along with all the children. There, Shobha Betiji filled the ceremonial vessel for the awakening service of Shri Navanitpriyaji. Later, at the time of bhog, Govinddas began to dance before Shri Navanitpriyaji. He became completely absorbed in rasa. During that, the bell of one anklet broke. Then Shri Navanitpriyaji placed it upon Govinddas's foot with his own divine foot. Govinddas had no awareness of this at all.

Later, four watches of the night passed. Then Shri Gusainji returned from Rawal to Shri Gokul along with all the children. It was heard that it was the time for the bhog of Shri Navanitpriyaji. Then Shri Gusainji came into the temple and began to say something. At that time, Shri Navanitpriyaji said to Shri Gusainji, "Do not speak." After that, at midnight, the dance concluded. Then Shobha Betiji came to awareness. She gathered together the evening bhog and night bhog, and when the proper time came, the bhog was offered, the sen aarti was performed, and Shobha Betiji put Shri Navanitpriyaji to rest.

That Govinddas khavasi was such a greatly favored and blessed devotee of Shri Gusainji. He would always dance in the presence of Shri Navanitpriyaji at the proper times. He always remained intoxicated with rasa through love. He was exceedingly dear and favored. Therefore, there is no limit to his Vaarta. So how far can one even narrate his Vaarta?

Varta 34 - One Brahmin of Gujarat

Now, the sentiment of the Vaarta of one Brahmin, a sevak of Shri Gusainji and a resident of Gujarat, is spoken of.

Prasang 1 – Acceptance into Seva

That Brahmin came from Gujarat to Braj. First, he arrived at Shri Mathura ji and rested and bathed there. After that, the Brahmin reflected in his mind, “I hear that Shri Gokul is a very great sacred place. Therefore, I should go there once and take the darshan of Shri Gusainji and the darshan of Shri Gokul ji. After that, I will complete the entire Braj pilgrimage and circumambulation.” Having thought this, that Brahmin came from Shri Mathura ji to Shri Gokul.

At that time, Shri Gusainji, after offering Rajbhog to Shri Navanitpriyaji, had gone to the upper area of Shri Thakurani Ghat to perform the midday Sandhya-vandan. There, that Brahmin received the darshan of Shri Gusainji. Then that Brahmin thought in his heart, “It would be very good to become his sevak.” After that, the Brahmin prostrated before Shri Gusainji, joined his hands, and made a humble request, saying, “Maharajadhiraj, please show mercy to me and make me your sevak.”

Then Shri Gusainji said to that Brahmin, “You bathe in the holy Yamuna ji and then come to me. I will give you the Name-offering and make you my sevak.” Then that Brahmin bathed in Shri Yamuna ji and came to Shri Gusainji. Shri Gusainji showed grace to him and bestowed the Name-offering upon that Brahmin.

After that, Shri Gusainji proceeded to the temple of Shri Navanitpriyaji. Then he commanded him, saying, “Now, what is your desired wish?” The Brahmin said, “Maharaj, after having darshan of Shri Navanitpriyaji and Shri Govarddhan Nathji, I will then go on the Braj pilgrimage and circumambulation.” Then Shri Gusainji, while going to the temple, took that Brahmin along with him.

That Brahmin, having received the Lord’s command, sat outside in the Jagmohan. Shri Gusainji entered the inner temple, offered Rajbhog to Shri Navanitpriyaji, performed achaman, wiped his mouth, accepted the betel leaf, opened the doors for darshan, and performed the

Rajbhog aarti. Having taken the darshan of Shri Navanitpriyaji, that Brahmin became extremely pleased.

After that, Shri Gusainji had Shri Navanitpriyaji retire and then came into his own sitting chamber. He said to the Brahmin, “Brahmin, today you shall partake of prasad right here.” Saying this, Shri Gusainji himself went inside to take his meal. After eating, performing achaman, and accepting betel, Shri Gusainji placed before that Brahmin the plate of remnants of the great prasad. Taking that mahaprasad, the Brahmin became exceedingly joyful.

Then Shri Gusainji rested in his sitting chamber. At that time, the Brahmin requested Shri Gusainji, saying, “Maharaj, if permitted, tomorrow morning I will go to Shri Giriraj, take darshan of Shri Govarddhan Nathji, and then perform the Braj circumambulation.” Shri Gusainji replied, “Very good.”

After resting, at the time of awakening, Shri Gusainji rose, bathed, awakened Shri Navanitpriyaji, and after completing all the services of bhog, evening, and repose, he returned to his sitting chamber and seated himself upon the cushion and bolster. From awakening until repose, the Brahmin took all the darshans of Shri Navanitpriyaji and became extremely pleased.

The next morning, that Brahmin went to Shri Giriraj. There, after taking the darshan of the Rajbhog aarti of Shri Govarddhan Nathji, he became exceedingly joyful. After that, he went on the Braj pilgrimage. Completing the pilgrimage, he returned to Shri Gokul, prostrated before Shri Gusainji, and made a request, saying, “Maharajadhiraj, I have a desire for service. Please bestow service upon me.”

Bhav Prakash (Revealing the Sentiment): Because she is a companion of Rohini ji, and has manifested from her, therefore this devotee is the embodiment of that sentiment. Her name is Gopadevi. She is a rajas devotee. Gopadevi always remains engaged in the service of Shri Thakurji in Nandalaya. Therefore, here too, the desire for service arose.

Then Shri Gusainji went to Mathura ji, and this Brahmin also went with the Lord to Mathura. There, while they were in the marketplace, Shri Gusainji arrived at a place where a porter was sitting with many forms for sale. Shri Gusainji said to that Brahmin, “From this porter, offer something as a token and bring that form here.” The Brahmin offered a token to the porter and brought the form.

Shri Gusainji gazed fully upon that form. The form was extremely beautiful. It was Shri Balakrishna ji, and there were bracelets on his divine hands. Seeing this, Shri Gusainji became very pleased and commanded the Brahmin, “You bring this form here for installation.” Then that Brahmin returned to the market and said to the porter, “You enlarge these bracelets fully for yourself.” The porter replied, “Now it is already evening; therefore, I will enlarge them tomorrow, and tomorrow you may take him away.”

Then that Vaishnav Brahmin himself enlarged the bracelets with his own hands and kept those bracelets with himself. Leaving the form there, he returned to Shri Gusainji and came and sat at the threshold of his residence. Then the Lord, assuming the form of a Braj-dwelling child, spoke to Shri Gusainji, saying, “Such-and-such Vaishnav has removed my bracelets and brought them.” He said this three times.

Bhav Prakash (Revealing the Sentiment): The intention of this Vaarta is that as soon as Shri Gusainji’s glance fell upon that form, it became manifest as a true divine form. Therefore, how could it remain in the marketplace any longer? Thus, using the pretext of the bracelets, Thakurji indicated this. And since service was to be established through this Vaishnav Brahmin, in order to strengthen his faith, this was spoken in this manner.

Then Shri Gusainji summoned that Vaishnav Brahmin. After telling him this matter, Shri Gusainji became displeased with him. Then that Vaishnav Brahmin narrated the entire matter to Shri Gusainji. After that, at midnight, he went to the porter and said, “Give me that form.” The porter gave him that form.

Bringing that form, the Brahmin said to Shri Gusainji, “Maharaj, I have brought the form of Shri Balakrishna ji.” Then Shri Gusainji performed the Panchamrit bath of that form, clothed him, adorned him with garments and ornaments according to the season, offered bhog, and placed the service upon the Brahmin’s head. He explained all the methods of daily service and the observances of the annual festivals. That Brahmin began performing the service.

Within a short time, the Lord began to reveal divine experiences. That Brahmin was such a greatly favored and blessed devotee of Shri Gusainji. Therefore, how far can his Vaarta be spoken?

Varta 35 - One Sanodhiya Brahmin

Now the sevak of Shri Gusainji, a Sanodhiya Brahmin, lived in Braj. The sentiment of his Varta is narrated as follows.

Prasang 1 – Liberation of the Sanodhiya Brahmin through

Charanamrit

That Sanodhiya Brahmin came and made a humble request to Shri Gusainji, saying, “Maharaj! Please be gracious and give me Naam.” Then Shri Gusainji, showing mercy, bestowed Naam upon that Brahmin. That Brahmin had one sister. He went to his sister’s house. His sister honored him greatly and kept him in her home with much respect. There, the Brahmin saw that his sister had a great amount of wealth and property. Seeing that wealth, the Brahmin gave poison to his sister and killed her. He took all the jewelry and wealth and came away.

The next morning, the people of the house performed her last rites, thinking that the brother had killed her. Since she was considered a good person, they did not reveal the matter openly. After some days, that Brahmin left his body. He then became a venomous serpent. That serpent lived at Mai Ghat, between Mathura and Gokul. Seeing people coming and going, the serpent would rush at them. Because of this, the road became deserted.

When Shri Gusainji arrived in Mathura, he set up his camp at Mai Ghat, right where the serpent’s hole was. Seeing the crowd, the serpent entered its hole. But within, it kept thinking, “When shall I bite?” In such anger had the serpent become. Then Shri Gusainji asked for water and washed his feet with ten lotas. The Charanamrit flowed into the serpent’s hole and reached the serpent. The serpent drank it, and it spread throughout its entire body. Then the serpent regained the memory of its previous birth.

Coming out of its hole, it bowed its hood and offered full prostration to Shri Gusainji. Shri Gusainji, showing mercy, placed his feet upon the serpent’s hood. Immediately, the serpent left its body and attained the body of a Brahmin. Seeing this, all the Vaishnavas were

astonished. Then Shri Gusainji had Naam offered to him. After that, leaving that body, he became fulfilled. Then all the Vaishnavas asked Shri Gusainji, “Maharaj! Who was this, and why did he attain such a state?”

Shri Gusainji explained to all the Vaishnavas and said, “This was a soul belonging to the Lord’s lila. There, this is Tamasadevi. She is of the tamasic devotees, belonging to the group of Rohiniji. When Shri Yashodaji bound Thakurji, she brought the rope. Rohiniji came to know of this and then gave a curse. Due to that offense, she was born in Braj in the house of a Sanodhiya Brahmin. Later, due to greed for wealth, he poisoned and killed his own sister. Because of that, he attained the serpent womb. But he came into our refuge. Therefore, by receiving Charanamrit, he attained liberation.”

All the Vaishnavas heard this matter from the sacred mouth of Shri Gusainji and became greatly pleased. Then they all began praising their own fortune, saying, “We too have attained the refuge of Shri Gusainji; therefore, we too have certainly become fulfilled.”

Bhav Prakash (Revealing the Sentiment): Why is this so? Because Shri Gusainji is Purna Purushottam. Merely by taking refuge in him, a soul certainly becomes fulfilled. Why? Because in the path of Pushti, the Lord Himself delivers the soul by his own Prameya power. He does not depend upon the efforts or means of the soul. Such a Lord is supremely compassionate.

Thus, this Brahmin was such a recipient of Shri Gusainji’s grace, truly belonging to Bhagavan. He was delivered by Shri Gusainji through His own Prameya power. Therefore, how far can one even narrate the greatness of his Varta?

Varta 36 - Mother, son, and daughter-in-law

from Gujarat

Now, among the sevaks of Shri Gusainji, the mother, son, and daughter-in-law from Gujarat—the sentiment of their Varta is narrated as follows.

Bhav Prakash (Revealing the Sentiment): In the lila, the mother is a companion of Vishakhaji. Her name is Syama. Syama has one companion whose name is Ramda. She is the son. And the daughter-in-law, in the lila, is a companion of Shri Rohiniji. Her name is Syam-Sanehini. Day and night her mind remains absorbed in Shri Thakurji. Therefore, she wanders about in Nandalaya like one intoxicated. Because of this, everyone calls her Syam-Sanehini. She is extremely dear to Rohiniji and belongs to her group. Therefore, her nature is of the sattvic sentiment.

Prasang 1 – The Acceptance of the Mother, Son, and

Daughter-in-law as Sevaks

Shri Gusainji came from Shri Gokul to Gujarat. The mother and son came to Shri Gusainji and made a humble request, saying, “Maharaj! Please show mercy and make us your sevaks.” Then Shri Gusainji gave this instruction to the mother and son: “Both of you bathe, wear new clothes, and then come to me. Then I will make you sevaks.” Then both the mother and son bathed, wore new clothes, and came to Shri Gusainji, standing before him with folded hands. Shri Gusainji, showing mercy, had Naam offered to both of them and said, “Today, take Mahaprasad here itself.”

After Shri Gusainji finished eating, performed achaman, and accepted betel, he placed with his own sacred hands the plate of Mahaprasad before both the mother and son. Then both the mother and son received Mahaprasad with great joy. After that, Shri Gusainji ate and rested. Later, at the time of rising, Shri Gusainji got up and graciously

explained to the mother and son all the methods of seva—daily as well as festive. The mother and son then went and established Bhagavat seva and began serving with great affection.

Within a short time, Shri Thakurji became pleased and began to show signs of divine experience. After some days, the son of this woman was married, and the daughter-in-law came as a young bride. Then the son went to some village, and Shri Gusainji went outside the village. At that time, the mother-in-law went for the darshan of Shri Gusainji. After taking darshan, she made a request to the Lord, saying, “Maharaj! Please make the daughter-in-law your sevak.” Later, the mother-in-law sent the daughter-in-law to Shri Gusainji to receive Naam. And the mother-in-law told the daughter-in-law, “Whatever Shri Gusainji says to you, you say the same to him.” So the Lord said to the daughter-in-law, “Come, sit.” Then the daughter-in-law also said exactly the same, “Come, sit.” Hearing this, Shri Gusainji laughed and understood that the daughter-in-law was innocent.

Then Shri Gusainji got up, went near her, and recited the Ashtakshar mantra three times. The daughter-in-law also repeated the Ashtakshar mantra. Meanwhile, some Vaishnava went and told this matter to the mother-in-law. Then the mother-in-law came to Shri Gusainji, asked forgiveness for the offense, and made a request, and had the daughter-in-law offered in surrender to Shri Gusainji. After that, the Lord said to the mother-in-law, “Now have Shri Thakurji’s seva done by this daughter-in-law.” Then the mother-in-law said, “Maharaj! She is simple-minded. What will she understand of seva?” Then Shri Gusainji gave the command, “Shri Thakurji Himself will teach her.”

Bhav Prakash (Revealing the Sentiment): Why is this so? Because she is innocent, and her connection with the lila has now manifested. Therefore, Shri Thakurji will quickly show mercy upon her.

After some days, the mother-in-law had some obstruction. Then she said to the daughter-in-law, “Decorate Shri Thakurji and show Him the mirror. If He smiles, know that He is pleased.” Saying this to the daughter-in-law, the mother-in-law went and sat by the river. Then the daughter-in-law decorated Him, but Shri Thakurji did not smile. Then the daughter-in-law changed the decoration again, yet He did not smile. In this way, she changed Shri Thakurji’s decoration eight times. Then, in the last watch, the Lord smiled.

Bhav Prakash (Revealing the Sentiment): Why is this so? Because in the path of Pushti, until intense longing arises, the Lord does not manifest experience. In order to cause that intense longing to arise in

the daughter-in-law, He had her change the decoration eight times. Then the daughter-in-law became tired and sorrowful. At that moment, intense longing arose, and then the Lord showed mercy upon her and smiled.

After that, daily Shri Thakurji would engage in laughter and playful pastimes with her. In this manner, He began to show divine experience. Whatever He desired, He would ask from her and partake. Then she would say to Shri Thakurji, “If any mistake happens in seva, I will go back to my parental home.” That daughter-in-law was extremely innocent. Therefore, whatever way Shri Thakurji instructed, in that very way she acted.

Later, on the fifth day, the mother-in-law bathed and came to do seva. She sat down to do the decoration. At that time, the mother-in-law felt drowsy. Then Shri Thakurji said, “I like the decoration done by the hands of the daughter-in-law very much. Therefore, you do the seva of the kitchen, and the daughter-in-law will do my daily decoration.” From that day onward, the daughter-in-law began to do the daily decoration. Shri Thakurji, through laughter, playfulness, and all rasas, gave her the experience of everything.

Thus, that mother, son, and daughter-in-law are greatly beloved recipients of Shri Gusainji’s grace and truly belong to Bhagavan. Therefore, how far can their Varta even be described?

Varta 37 - Pirzadi, Daughter of Alikhan Pathan

Now the sevak of Shri Gusainji, Alikhan Pathan, whose daughter Pirzadi lived in Mahavan—her narrative is spoken as follows.

Bhav Prakash (Revealing the Sentiment): This Alikhan was born in Bachhgay in the house of a Bachhil Gaurava Kshatriya. Later, Alikhan's father began serving as a soldier in Delhi. There he associated with Pathans. By keeping their company, he himself became a Pathan. Therefore, he named his son Alikhan. From then on, Alikhan's father brought his entire family to Delhi. Later, when Alikhan became about twenty to twenty-five years old, his father passed away. From then on, the Padshah kept Alikhan with him. The Padshah would send Alikhan to earn revenue from jagirs, and Alikhan would go there. After that, Alikhan was married, and a daughter was born. He named her Pirzadi. Alikhan loved that daughter very much.

And Alikhan's house was in a Hindu neighborhood. There, several Vaishnavas also lived. When Pirzadi became five years old, she began to play with the Vaishnava children. Those children would play games of Thakur. In those games, they would bathe Thakur, adorn Him, and offer bhog. Afterwards, they would distribute the prasad among themselves. Pirzadi also took that prasad. Thus, Pirzadi's mind became attached to the play of Thakur, and she began to play in that manner. After some days, the Padshah sent Alikhan to the pargana of Tavisa.

Prasang 1 – Alikhan Becomes the Protector of Braj

Thus, that Alikhan received the pargana of Tavisa. Alikhan came and resided in Mahavan. There, Alikhan became the governor. Once, Alikhan went out to see Braj. Seeing Braj, Alikhan became very pleased. Alikhan understood well the true form of Braj, and his mind became deeply attached to Braj. After taking the darshan of Braj, Alikhan returned home. Then he had announcements made throughout the villages of Braj, saying, "O brothers! Whoever breaks even a leaf or a branch of the trees of Braj, I will break the fingers of his hand." In this manner, Alikhan protected Braj. He himself would daily roam about Braj. Thus, no one dared to break even a single leaf.

One day, Alikhan was sitting on his platform. At that time, an oilman came to sell oil. He had covered and tied the mouth of the oil jar with fresh leaves. Alikhan saw this. With that oilman there was also an ox, and to drive it he held a green stick in his hand. Alikhan said to his men, “Catch that oilman and bring him here.” Then those men caught the oilman and brought him and stood him before Alikhan. Then Alikhan got up from the court and came and asked the oilman, “From which tree have you broken these branches and leaves? Show me that tree.”

Then Alikhan went along with that oilman. The oilman showed that tree. Then Alikhan said to the oilman, “All this oil—pour it at the root of this tree.” Then the oilman began to plead greatly and said, “Master, I did not know. Therefore forgive my fault.” Then Alikhan said to the oilman, “Today I am letting you go after frightening you with the oil vessels alone. But if on any other day I see you breaking branches or leaves, I will thoroughly break your hands and feet. Since today you did not know, this punishment is being done.” Then the oilman poured the vessels full of oil at the root of that tree and went to his home. Then Alikhan returned to his house. From that day onward, all people began to fear Alikhan. In this manner, Alikhan protected Braj.

One day, Alikhan had eaten bread and was sleeping. After sleeping, he awoke and saw a gardener breaking leaves of a palash tree. Alikhan himself went near him. Then Alikhan asked that gardener, “Why are you breaking so many leaves? What will you do with these leaves? Whose man are you?” Then the gardener said to Alikhan, “These leaves I am taking for the leaf-plates and bowls for the house of Shri Gusainji of Shri Gokul. Thus, I am the gardener of Shri Gusainji.” Then Alikhan said to that gardener, “You have taken the name of a very great place. Therefore, I ask one thing of you. From today onward, the leaves you break are yours. But from today onward, from each palash tree you must break ten leaves only after asking. Do not break from a single tree alone. This much you have to give me.” From then on, that gardener began to do in that very manner. And the gardener said to Alikhan, “Now you should instruct your men that they should not say anything to me.” Then Alikhan said to his guards, “There is a gardener of Shri Gusainji by such-and-such name; he has permission to break leaves. Except for him, no one else may break even a single leaf.” In this manner, Alikhan protected the trees of Braj.

Bhav Prakash (Revealing the Sentiment): The meaning of this narrative is this—that the trees of Braj are transcendental. In the Padma Purana, the form of Braj has been described. There it is said:

वृक्षे वृक्षे वेणुधारी पत्रे पने चतुभुजः । यत्र वृंदावनं तत्र लक्ष्यालक्ष्यकथा कुतः।

“In every tree stands the flute-bearer; in every leaf, the four-armed Lord. Where

Vrindavan exists, how can there be talk of the visible and the invisible?”

✿✿✿

In this manner, the trees of Vrindavan are of the form of the flute-bearing Shri Govardhandhar, and their leaves are of four-armed form. Therefore, the trees are divine. Hence, Vaishnavas should never break the trees of Braj at all; breaking them incurs offense. If leaves are broken for the purpose of Shri Thakurji, there is no obstacle, but if many leaves are needed, they should never be taken from a single tree. Rather, a few should be taken from all trees, after asking.

Prasang 2 – Pirzadi Attains Direct Vision of Shri Thakurji

Alikhan had a daughter who was very beautiful. Alikhan loved her very much. When that daughter grew older, she said to Alikhan, “Babaji! Please have a separate temple made for me to play in.” Then Alikhan called craftsmen and, after selecting an auspicious day, engaged them to build the temple. While digging the foundation, a very beautiful form of Shri Thakurji emerged. The craftsmen gave that form to Alikhan. Alikhan gave that form to his daughter for playing. Then she began to play with that form. Whatever she did for her own body, in the same way she lovingly attended to Shri Thakurji as well. She bathed that form with pure water, dressed Him in clothes, adorned Him with ornaments, seated that form properly, and began to play. While playing, she developed a very great attachment to that form. Her love for that form became so intense that she became completely absorbed in him. She became so attached to that form that she could not remain without him even for a moment.

Her mind became entirely absorbed in that form. When her longing became extremely intense, Shri Thakurji came to know of it, and she attained direct vision. One day, the Lord gave her darshan. She was sleeping at night when He gave her darshan. Her entire night passed in contemplation. She began to search for that form upon her bed, but that form, after giving darshan, disappeared. She remained absorbed in thought alone. Morning came, but she did not rise from the bed. She resolved in her mind, “Only when He gives me darshan will I rise;

otherwise, I will give up my life." She made this firm determination. She took this vow. Shri Thakurji could not bear her intense anguish. At that very place, Shri Vrindavanchandra gave her direct darshan and said, "Now rise, bathe, prepare some food, and offer bhog to me. It has been a long time, and I am hungry. Therefore, now rise." Then she rose, bathed, prepared food, offered bhog, and herself took prasad. After that, again at night, Shri Thakurji performed rasa with her. From that day onward, the Lord became intimately affectionate toward her. They played daily. Whatever she wished, she would ask from Him. In this manner, Shri Thakurji would always sport with her. He would not remain apart from her even for a moment. Thus, many days passed.

Then one day, Alikhan looked at his daughter's form and saw that her appearance had changed. Alikhan thought in his mind, "What has happened to her?" He became greatly astonished. Then Alikhan shared this matter with his wife, saying, "My daughter's appearance seems different." That woman, after looking at the daughter, said to Alikhan, "She has met with some man." Then Alikhan placed an extremely strict guard around the palace. At night, all the guards kept watch. When midnight came, music and celebration began inside. Sounds of cymbals, pakhawaj, anklets, and bells were heard. All the people outside could hear them, but they could not understand anything. In the morning, those men told all this news to Alikhan. Alikhan said to them, "Tonight I myself will see." That night, when the music and celebration began, those men immediately informed Alikhan. Alikhan rose and came before his daughter's house. There was a gap in the door, and peering through it, he heard the music and celebration, but nothing was visible. Morning approached, and the music stopped. Alikhan returned to his house. Again evening came.

Then Alikhan dismissed all the men, bolted the door himself, and sat alone. When about one and a half watches of the night had passed, again music and celebration began inside. Then Alikhan determined in his mind, "No human can enter inside, and such instruments cannot be heard being played by humans anywhere. Therefore, this is some divine arrangement of Shri Thakurji. Only when He shows mercy can He be seen." Then he saw directly that Shri Vrindavanchandra Kanhaiyalal Himself was performing the rasa. Many youthful Braj devotees were singing. Among them, he also saw his own daughter standing. Seeing this, Alikhan experienced immense joy in his heart. Immediately upon having darshan, he fainted and fell at the doorway. After about four moments, Alikhan regained consciousness. Then, becoming alert, he began to listen carefully, but no instruments were sounding. Then looking again through that gap, he saw Shri Thakurji and his daughter seated on one seat. Shri Thakurji had placed His

sacred hand around her neck and was accepting betel. Then they stood up and, placing their arms around each other's necks, began to dance.

At that time, Alikhan looked here and there. No ant could enter there—then who else could go there? Looking again through the gap, nothing else appeared different. Then Alikhan took out a small knife from his waist, made a small hole in the door, and began to see properly. He directly beheld Shri Vrindavanchandra, Shri Kanhaiyalal. Upon seeing this, Alikhan fainted again. After about four moments, he regained awareness and again began to see. Morning came, and the Lord, wearing a crown and adorned in Natavar attire, was seated, fatigued from dancing. Seeing the extremely blissful vision of both of them, Alikhan again fainted and fell at the doorway. Morning had arrived. Then the daughter opened the door and saw that her father was lying fallen before the doorway. Then she supported him with both her hands and made him sit up. Afterwards, she moved both her hands over her father's head and spoke these words, "Babaji! Babaji! Wake up, morning has come." Then Alikhan's faintness left him and he became conscious. After that, Alikhan fell at his daughter's feet and said to her, "Daughter! You are blessed, blessed, blessed. Now cause me to have darshan of Shri Kanhaiyalal." Then the daughter said to her father at that time, "Today I will ask and see."

That night came, and Shri Thakurji arrived. Then Pirzadi asked Shri Thakurji, "Maharaj! My father longs for Your darshan. Whatever hope you have from me, I will convey to him." Then Shri Thakurji gave this command to her, "Early in the morning, both father and daughter should go to Shri Gokul and go to Shri Gusainji and receive the Name. Then darshan will take place." Then Alikhan's daughter again made a request to Shri Thakurji, "Maharaj! We have heard that Shri Gusainji does not even look at the face of a mlechchha. Then how will he give us the Name?" Then Shri Thakurji said to Alikhan's daughter, "I will speak to Shri Gusainji. By My command, he will give you the Name. And early in the morning you should go and sit at the steps of Shri Thakurani Ghat. When he comes there to bathe, he will call you through his sevak and give you the Name." Saying these words, Shri Thakurji departed.

Bhav Prakash (Revealing the Sentiment): In this narrative, a great doubt arises—Shri Thakurji Himself mercifully gave darshan of the rasa to Alikhan and Alikhan's daughter. He caused the daughter to experience all the bliss of the rasa. Even so, why did Shri Thakurji Himself tell them to become sevaks of Shri Gusainji? The explanation is given as follows: Although due to the daughter's intense pain of

separation, Shri Thakurji performed rasa-play with her and gave her all kinds of bliss, and through her connection Alikhan also received darshan, still without connection to Shri Gusainji, this firmness does not arise. Because Shri Thakurji is independent, He gave them bliss by His own will. But without connection to Shri Gusainji, one is not bound in the way of Pushti. In the Pushti path, Shri Thakurji remains under Shri Acharyaji and Shri Gusainji. Therefore, in the life of the Pushti path, Shri Thakurji always bestows grace through Shri Acharyaji and Shri Gusainji. Hence Shri Thakurji told Alikhan and Alikhan's daughter to become sevaks of Shri Gusainji.

Afterwards, Shri Thakurji said to Shri Gusainji, "These two mlechchha father and daughter will come and sit today at Shri Thakurani Ghat. When you come there to bathe, give the Name to both of them. This is My command." All these words of Shri Thakurji were explained by the daughter to Alikhan. Hearing his daughter's words, Alikhan became extremely pleased. Early in the morning, both of them arose, completed their bodily duties, and came from Mahavan to Shri Gokul and sat upon the steps of Shri Thakurani Ghat.

After one and a half watches of the day had passed, Shri Gusainji, after offering the royal meal to Shri Navaneetpriyaji at his house, came to bathe in Shri Yamunaji. When Shri Gusainji had bathed and was putting on his dhoti, Alikhan and his daughter came into his sight. Then Shri Gusainji said to a Vaishnava, "Call those two who are sitting there and bring them to me." That Vaishnava went and said to Alikhan, "Shri Gusainji is calling both of you." Then both of them, filled with great joy, came before Shri Gusainji, offered full prostration, and stood there. Then Shri Gusainji spoke from his sacred mouth, "Alikhan! Come forward." Then both of them moved a little forward and stood. Then Alikhan again offered prostration and made a request to Shri Gusainji, "Maharaj! We are in your refuge." Hearing his request, Shri Gusainji mercifully called both father and daughter near Shri Yamunaji and bestowed the Name upon them.

At that very moment, Alikhan made another request to Shri Gusainji, "Maharaj! By what offense did we become mlechchhas?" Then Shri Gusainji said, "Alikhan! This matter is not to be spoken of." Then Alikhan again requested, "Maharaj! If this secret is not known from you, who among living beings is capable of speaking of the matter of previous birth? Who will tell us this? Therefore, Maharaj, only you are fit to speak on this matter. By your mercy, this must indeed be told."

Then Shri Gusainji said to Alikhan, "Alikhan! Listen. In your first birth, you were serving Ranganath Thakur of Kaveri in the South. One

day it was the time for putting Shri Thakurji to rest. You were arranging Shri Thakurji's bed, and this daughter of yours was dancing before Shri Thakurji. The doors of Shri Thakurji were open, and darshan was taking place. At that very time, a great king came for darshan. Then you left the arrangement of Shri Thakurji's bed and began attending to that king. And this daughter of yours, who had been dancing before Shri Thakurji, left Shri Thakurji and began making gestures and glances before the king. By that offense, you became mlechchhas."

Then Shri Gusainji, showing mercy upon them, gave this command to Alikhan, "Alikhan! We never abandon our sevaks. Therefore, you belong to us." Hearing these words from the sacred mouth of Shri Gusainji, Alikhan became greatly pleased in his heart, offered prostration, and returned to his home. Afterwards, Shri Gusainji performed the evening rites, marked himself with tilak, and went to the temple of Shri Navaneetpriyaji.

Then night came. Alikhan said to his daughter, "Daughter! When Shri Thakurji comes, please remember my request—that I too may receive darshan of Shri Thakurji by your grace." Then the daughter said to Alikhan, "Yes, I will say it. But He is the Lord. Whatever comes in His will alone is right." Then Alikhan again said, "Still, you should say it." After that, his will is supreme anyway.

That night, Shri Thakurji came there with the Braj devotees and Himself asked Alikhan's daughter, "Did both of you go to Shri Gusainji and receive the Name?" Then Alikhan's daughter requested Shri Thakurji, "Maharaj! We have received the Name." Then Shri Thakurji again asked her, "Where is Alikhan?" She requested, "Maharaj! He is standing at the door, longing for darshan." Then the Lord commanded her, "Why are you not calling him inside?" Hearing this, Alikhan's daughter, filled with great joy, went and brought her father inside. Then Alikhan entered, offered prostration, and attained great joy.

Alikhan himself played the pakhawaj very beautifully. Taking permission from Shri Thakurji, Alikhan played the pakhawaj with great delight in that day's rasa. Hearing the sound of Alikhan's pakhawaj, Shri Thakurji became very pleased. From that day onward, Shri Thakurji would daily call Alikhan to play the pakhawaj during the dance and grant him darshan.

Bhav Prakash (Revealing the Sentiment): From this it is known that Alikhan is among the youthful attendants of Shri Yamunaji in the divine play. His name is Rasrangini. Rasrangini is extremely skilled in

playing the mridang. Therefore, hearing his mridang, Shri Thakurji becomes greatly pleased. Here too, he performed service through the pakhawaj. And Pirzadi is a sakhi of Subh Anana, manifested from her. She is a tamasic devotee. Her name is Saloni. Her form is very enchanting, and she is an expert in dance. Therefore, Shri Thakurji always sports with Saloni. Here too, she abided in this manner. Thus, in this way, Shri Nathji bestows grace upon Alikhan through the channel of Shri Gusainji.

Prasang 3 – Listening to the Katha of Shri Gusainji

At one time in Mahavan, Alikhan's daughter heard from the mouth of a Vaishnava that Shri Gusainji speaks katha. She asked that Vaishnava, "At what time does Shri Gusainji sit to speak katha?" That Vaishnava said to Alikhan's daughter, "When about one and a half watches of the day remain, the Lord begins the katha. At the time of conclusion, he rises to go for bathing."

The daughter conveyed this news to Alikhan, saying, "Shri Gusainji speaks katha at this time. Therefore, if you come, let us go to Shri Gokul to hear the katha. This is my wish." Hearing these words of his daughter, Alikhan became very pleased. From that day onward, Alikhan, father and daughter both, would come to hear the katha. When Shri Gusainji would open the scripture to speak the katha, these two would listen to Shri Bhagavat from the sacred mouth of Shri Gusainji.

The Vaishnavas began to discuss among themselves, saying, "Look! These two are mlechchhas, yet at the time of speaking katha, Shri Gusainji sends a man to the door to call them. Then he opens the scripture to speak the katha, and he narrates Shri Bhagavat to them." In this way, all the Vaishnavas began to discuss among themselves. But out of fear, none could ask Shri Gusainji anything. The Lord is the knower of hearts, so He came to know the intention in the minds of those Vaishnavas.

One day, Alikhan, father and daughter, came and sat there. Shri Gusainji was opening the scripture to speak the katha. All the Vaishnavas were seated before Shri Gusainji. Shri Gusainji asked those Vaishnavas, "Which episode did we speak in the katha yesterday? All of you tell me." Then all those Vaishnavas began looking at one another's faces, but none could tell the episode of the katha to the Lord. Shri Gusainji remained silent. Then Shri Gusainji asked

Alikhan's daughter, "What katha did we speak yesterday?"

Alikhan's daughter offered prostration to Shri Gusainji and made a request, "Maharaj! If it is your command, then from the day we began listening to the katha until yesterday, I shall submit the account of the katha. And if it is your command, I shall submit yesterday's katha." Hearing her words, Shri Gusainji said to those Vaishnavas, "Now has the doubt in your minds been removed? Or if there is still any doubt in your minds, then speak." All the Vaishnavas, feeling ashamed, remained silent. Such was the disposition of Alikhan, father and daughter, by the grace of Shri Gusainji.

Prasang 4 – The Offering of the Horse

At one time, Alikhan was exercising a horse. Shri Gusainji saw it and said, "This is a fine horse." This matter was conveyed to Alikhan by the court attendant, saying, "Shri Gusainji has greatly praised this horse with his own sacred mouth." Hearing this, Alikhan adorned that horse with new equipment and sent it as an offering to Shri Gusainji. The horse was taken by a man and stood at the gate. Then from inside, the porter informed Shri Gusainji. The porter went inside and submitted to Shri Gusainji, "Maharaj! Alikhan has sent a horse. The man with the horse is standing at the gate." Shri Gusainji did not accept the horse. This news was conveyed by the porter to the man who had brought the horse. That man took the horse back and came to Alikhan and told him all the news from Shri Gusainji, saying, "Master! He sent the horse back and did not keep it."

Then Alikhan thought in his mind, "In what way will the Lord accept our offering?" From that day onward, Alikhan himself did not ride that horse, nor did he allow the court attendant to ride it. The horse remained tied. Just as it received fodder and provisions as its due, in the same way it continued to receive its daily allowance. Whenever Alikhan went out riding, he would adorn that horse and keep it in front of his eyes in the stable. And with devotion, Alikhan would imagine that he was arranging the riding of Shri Gusainji. First, Alikhan would offer prostration before that horse and then mount another horse.

Every year, on the day of Dussehra, he would completely change the equipment of that horse with new adornments. The earlier, consecrated equipment of that horse he would put on his own horse, saying, "This is the horse that Shri Gusainji praised." Such was his sentiment. Alikhan, father and daughter both, were so wholly devoted to Bhagavan. Therefore, to what extent can their narrative be spoken?

Varta 38 - One Brahmin woman from near Ujjain

Now Shri Gusainji's sevakini was a Brahmin woman. She lived in a village about four kos away from Ujjain. The sentiment of her narrative is being told.

Bhav Prakash (Revealing the Sentiment): She was a rajas devotee. In the divine play, her name is Chandramukhi. Her face is like the moon, therefore she is called Chandramukhi. She manifested from Subhananna; therefore, she is of the nature of bhava. Chandramukhi has very great intimacy with Rasbilaasini. Rasbilaasini speaks the private divine narrations of Shri Thakurji to Chandramukhi. One day, Chandramukhi told Bhama Sakhi about the private meeting of Shri Thakurji and Vishakhaaji. Vishakhaaji heard that conversation. Therefore, she gave a curse saying, "Fall upon the earth." Thus, in a village four kos away from Ujjain, there lived a Sanchora Brahmin who possessed a divine vessel. Chandramukhi took birth in his house. When she became eight years old, her parents got her married. Later, when she was about twenty to twenty-five years old, an epidemic spread in the village. Her mother, father, husband, everyone died. Then she remained alone in the house. She wept a great deal. The people of the village tried to console her a lot, but she accepted no one's words. Some days passed like this. Then someone said to her, "O woman! Go to Ujjain to Krishna Bhat's place to listen to katha and varta. Krishna Bhat narrates katha and varta very beautifully. Your sorrow will be removed."

Prasang 1 – Receiving the Holy Name

That Brahmin woman lived in a village four kos away from Ujjain. From there, she came to Krishna Bhat's house. She listened to the varta of Shri Gusainji at Krishna Bhat's house. Her mind became deeply attached to Shri Gusainji. She developed intense longing for the darshan of Shri Gusainji. At one time, Shri Gusainji arrived in Ujjain. When that Brahmin woman heard that Shri Gusainji had come to Ujjain, she came to the village with great eagerness for Shri Gusainji's darshan. After having darshan of Shri Gusainji, she performed dandavat pranam and stood aside quietly. At that time, many Vaishnavas from Ujjain had come to receive the Holy Name.

Shri Gusainji was giving the instruction of the Holy Name to them. All were receiving the Name. Then that Brahmin woman also came near Shri Gusainji to receive the Name.

Shri Gusainji stayed at Krishna Bhat's house in Ujjain. There, food was cooked, bhoga was offered to Shri Thakurji, Shri Gusainji ate and then rested. That night, all the Vaishnavas again came to Shri Gusainji for darshan. Those Vaishnavas said, "Maharaj! That Brahmin woman is immoral. Why did you give her the name in the garden?" Then Shri Gusainji said to those Vaishnavas, "What will you gain by speaking about this matter?"

Bhav Prakash (Revealing the Sentiment): By saying this, it was indicated that according to our doctrine, as long as the soul is not exclusively devoted to the Lord, and the senses are engaged elsewhere, then with all the senses such a person is indeed adulterous. Another meaning is this: in the Pushti Marg, no matter how a divine soul may be, it is certainly accepted. Because in this path, the Lord does not look at the actions of the soul. He uplifts by His own power of grace. Therefore, remaining constantly in the refuge of the Lord is the sole duty of the soul. Because the Lord certainly uplifts the soul that has taken refuge. Shri Acharyaji has submitted this to the Lord in the Krishnashraya Granth: "शरणस्थ समुद्धारं कृष्णं वज्ञापयाम्यहम ्।" - "I appeal to Krishna, who is the deliverer of those who have taken refuge." Thus, in the Pushti Marg, the grace of Bhagavan alone is primary. The worthiness of the soul is not considered. Therefore, upon the soul that comes into refuge, grace certainly descends.

Then that woman requested Shri Gusainji, saying, "Maharaj! Now please assign me some seva." Shri Gusainji gave her the attire of Shri Nathji to perform seva. After that, Shri Gusainji took leave of Krishna Bhat and went to Shri Gokul. Then Krishna Bhat transformed the attire of Shri Nathji into the very form of Shri Govardhan Nathji and entrusted that seva to the woman. Carrying the seva, she returned to her village. She learned all the methods of seva from Krishna Bhat and began serving properly in her home. That woman served Shri Nathji with great love. Many days passed while she continued this seva. Then Shri Nathji began to reveal His affectionate presence to her. As this happened, she engaged in seva with even greater absorption. Later, Shri Nathji began to speak directly with her. Whatever item Shri Thakurji needed, He would ask her for it. During her seva, Shri Nathji revealed many divine experiences to her. The more this happened, the more lovingly she served.

Whenever Shri Nathji asked for something, if that item was present in

her house, she would offer it immediately. If it was not present, she would quickly hurry to Ujjain with Shri Thakurji, obtain that item, return with the prasada, and at the time of awakening, she would offer bhoga before Shri Nathji and request, “Maharaj! Please accept this item.” Shri Nathji accepted it with great joy. In this manner, she served very well for many years. She maintained great intimacy with Krishna Bhat. Sometimes, if something was needed for the Shri Thakurji served by Krishna Bhat, they would ask this woman. At around one and a half prahar into the night, she would take that item from her home, go to Krishna Bhat’s house, hand it over, and then return to her own home by morning to perform her seva. Shri Thakurji showed such affectionate grace to her. Therefore, Krishna Bhat showed her great kindness. However, Nihalchand Bhai would say to her, “O woman! Remain cautious. Through the grace of Shri Gusainji, you have received a very great treasure. Therefore, perform the seva of Shri Thakurji with utmost care.” Nihalchand Bhai continued to give this instruction to that woman. That woman accepted Nihalchand Bhai’s words as guidance and followed them. She performed the seva of Shri Thakurji with deep affection.

Later, one day Krishna Bhat spoke about that woman in front of Nihalchand Bhai. Then Nihalchand said to Krishna Bhat, “Bhatji! This woman has received a very great treasure, but the vessel is unworthy. Let her be tested, then it will be known.” In this manner Nihalchand Bhai spoke to Krishna Bhat. Thus, Nihalchand Bhai would sometimes say such things to Krishna Bhat. Krishna Bhat would hear it and remain silent. Many days passed like this.

At one time, a Shakta came to measure land for filling purposes, bringing the village measuring rope. His camp was set up near that woman’s house. One day, that woman was sitting in her house and weaving a chauri. Shakta saw her. He came and asked her, “O woman! For whose sake are you weaving such a beautiful chauri like this? You are weaving this chauri with great care; for whom is it?” That woman said to the Shakta, “There is seva of Shri Thakurji in my house. I am weaving this chauri for my Shri Thakurji.” Then the Shakta asked her, “If there is seva of your Shri Thakurji, will you show me darshan of your Shri Thakurji?” At an appropriate time, that woman showed the Shakta darshan of her Shri Thakurji. After that, the Shakta went to measure the land. There was some land belonging to that woman. The field guard said, “Sir! This land belongs to that woman.” While measuring with the rope, the Shakta measured a little less. After measuring the land, the Shakta came and said to the woman, “O woman! Knowing your land, I have done you this much favor.”

Bhav Prakash (Revealing the Sentiment): This is the nature of worldly people—that they display and speak of the favor they have done to others. But if someone does a favor to a devotee of Bhagavan, they never speak of it at all. In this manner, the Shakta spoke to that woman.

Then that woman said to the Shakta, “Son! You have given me life.” Thus that woman spoke to the Shakta. Then from that woman’s house, Shri Thakurji departed and went to Shri Gusainji’s house.

Bhav Prakash (Revealing the Sentiment): This happened because that woman developed verbal dependence on another refuge (anyashraya). She accepted the favor of one who follows another path. Therefore, a Vaishnava must speak with great caution. One should not even converse with followers of other paths; and even if one speaks, one must speak thoughtfully. One must never accept favors at all. This is the established principle. It is also indicated that one should not give darshan of one’s Shri Thakurji to followers of other paths.

While departing, Shri Thakurji informed Krishna Bhat, saying, “That woman has taken another refuge. Therefore, I am now going to Shri Gusainji’s house.” After informing Krishna Bhat, Shri Thakurji went to Nihalchand Bhai’s house. At that time, Nihalchand Bhai was sleeping, having taken prasada. Shri Thakurji revealed Himself to Nihalchand Bhai in a dream. At that moment, Nihalchand Bhai woke up suddenly. He put on his clothes and came to Krishna Bhat’s house. He said to Krishna Bhat, “Bhatji! Shri Thakurji has left that woman’s house. The Lord Himself came and told me, ‘I will not stay in the seva of that woman’s house. That woman has taken another refuge; therefore, I am going to Shri Gokul.’” Hearing this, Krishna Bhat also said to Nihalchand Bhai, “Just now Shri Thakurji came to me saying the same thing.”

Then Nihalchand Bhai said to Krishna Bhat, “This is why, Bhatji, I was telling you that this woman is an unworthy vessel, and she has received a very great treasure. Let her be tested, then it will be known.” Hearing these words of Nihalchand Bhai, Krishna Bhat remained silent.

After about four ghari, at the time of awakening, that woman bathed, opened the doors of the temple, and went inside. She saw that Shri Thakurji was not on the throne. All the other items were exactly as they had been. She did not see Shri Thakurji on the seat. Then that woman began to cry greatly and fell into deep grief. In great distress, she came from her village to Krishna Bhat’s house in Ujjain. At that

time, both Krishna Bhat and Nihalchand Bhai were sitting there. Coming to Krishna Bhat's house, she wept intensely and narrated everything. Then Krishna Bhat said to her, "O woman! Our Shri Thakurji does not engage in trade or business, that He should be shown to such people. And if such people, considering themselves Vaishnavas, do favors, then Vaishnavahood becomes something to be sold. Therefore, now He will never allow you to perform seva again. Now do whatever your mind understands." Hearing these words of Krishna Bhat, that woman remained silent. Then, defeated, she returned to her home.

Therefore, a soul should remain fearful of anyashraya in this manner. Shri Nathji went from that woman's house to Shri Gusainji. Then Shri Nathji told Shri Gusainji all the events concerning that woman. Hearing the Lord's words, Shri Gusainji remained silent. Thus, this fruit of taking another refuge was shown.

Bhav Prakash (Revealing the Sentiment): Shri Gusainji has said this in the "Bhakti Hetu Nirnay" text. The verse is: "अन्यसंबंध गंधो प कंधरामेव बाधते" Here it is said that even the mere fragrance of another connection becomes an obstacle. Therefore, a Vaishnava must remain fearful of any other connection. This woman was such a recipient of Shri Gusainji's grace and truly belonged to Bhagavan; therefore, her narrative is told up to this point only.

Varta 39 - Mathuradas Kshatri

Now the sevak of Shri Gusai Ji, Mathuradas Kshatri, of Gopalpur, whom Shri Gusai Ji renounced, the sentiment of his Varta is being spoken.

Bhav Prakash (Revealing the Sentiment): He is a sattvic devotee. In the divine play, his name is “Premvallari.” That Premvallari manifested from Subhanana; therefore, this is the form of his inner sentiment.

This Mathuradas was born in Gopalpur in a Kshatri family. When he became about thirty years old, he obtained the company of a Vaishnava and came to Shri Gokul, becoming a sevak of Shri Gusai Ji. From that day onward, he would go daily to Shri Gokul for the darshan of Shri Gusai Ji. After hearing the discourse of Shri Subodhini Ji, he would then return to his home.

Prasang 1 – The Renunciation and the Compassion of the

Old Woman

At one time, Shri Gusai Ji was seated in his baithak. At that time, five or seven Vaishnavas were sitting nearby. At that moment, Mathuradas arrived. He offered a full dandavat to Shri Gusai Ji, then, after receiving permission, he sat down. After that, Mathuradas submitted a request to Shri Gusai Ji, saying, “Maharaj! How much difference is there between your creation and the creation of Shri Acharya Ji?” Hearing this, Shri Gusai Ji remained silent. Later, one day, those same Vaishnavas were all seated before the Lord. Then Shri Gusai Ji called Mathuradas and said, “Vaishnava! I have renounced you.” The words of Shri Gusai Ji were heard by all the Vaishnavas. After that, all the Vaishnavas returned to their respective homes. Then Mathuradas also, becoming ashamed, returned to his home. From that day onward, no Vaishnava would remember Shri Krishna together with Mathuradas. No one would even speak with him. Moreover, if he went to anyone’s house, the Vaishnavas would say to him, “Brother! Why do you come to our house? Shri Gusai Ji has renounced you. Therefore, do not come to our house.” In this way, all the Vaishnavas spoke to him.

Mathuradas did not take water or food for three days. Then on the fourth day, Mathuradas resolved in his mind, “Now I shall renounce this body.” So on the fourth day he went outside the village. There, on the way, he came upon the house of an old woman. That old woman was a sevakini of Shri Acharya Ji Mahaprabhu. Then Mathuradas thought in his mind, “She is a sevak of Shri Acharya Ji Mahaprabhu; therefore, at this time I should continue remembering Shri Krishna.” So Mathuradas came to the house of that old woman. At that time, the old woman, having offered the royal meal to her Shri Thakur Ji, was sitting outside. That Vaishnava went and remembered Shri Krishna. Seeing this, the old woman became very pleased, seated Mathuradas with devotion, and made a request, saying, “I have now become old; therefore, I am not able to go daily for the darshan of Shri Gusai Ji. But the Lord is very compassionate—today, by His grace, without being called, He has sent His Vaishnava to my house at this very time. Therefore, there is no limit to the Lord’s grace.”

Bhav Prakash (Revealing the Sentiment): Here it is shown that when the Lord becomes pleased, Vaishnavas suddenly come to one’s home. Surdas Ji has sung:

तब वैष्णव जन दरसन पावे पाप रहे नहीं कोई। ह रलीला उर आवे ताके सकल बासना नासे ।
सूरदास नश्चय बचार

क र ह र स्वरूप जब भासे ।

When Vaishnava devotees obtain darshan, no sin remains at all. The divine play of Hari

enters the heart, and all desires are destroyed. Surdas, after firm contemplation, knows

with certainty when the form of Hari shines forth.

✿✿✿

In this way, that old woman had knowledge of the true nature of Vaishnavas. After that, the old woman said to Mathuradas, “Get up! Take a bath.” Then Mathuradas began to weep. The old woman said to him, “Why are you becoming distressed? Tell me the reason.” Then Mathuradas told her all his circumstances, saying, “Shri Gusai Ji and all the Vaishnavas have renounced me. Therefore, I wish to renounce my body. Today is the fourth day that I have taken neither water nor food.” Then the old woman said to the Vaishnava, “Good sir! Do you take to heart the harsh words spoken like those of children? Shri Gusai Ji is a child. Only those who are foolish take his words badly.

Therefore, get up, take a bath, have darshan, and reach the temple. Then the two of us will go together for the darshan of Shri Gusai Ji." Then Mathuradas bathed there. After arranging the offering, both of them reached Shri Thakur Ji, and then came for the darshan of Shri Gusai Ji.

That Vaishnava offered a dandavat to Shri Gusai Ji. Then Shri Gusai Ji asked that Vaishnava, "Vaishnava! You have not been seen for four days—where had you gone?" Then the old woman narrated all the circumstances of that Vaishnava before Shri Gusai Ji. Then Shri Gusai Ji said with his own mouth, "I have said nothing to him. I have not renounced him." Hearing the words of the Lord, that Vaishnava, accepting the old woman's words as true, became thrilled with joy and offered a dandavat to Shri Gusai Ji. Then Shri Gusai Ji said to all the Vaishnavas, "See, Vaishnavas! Such is the creation of Shri Acharya Ji Mahaprabhu."

Bhav Prakash (Revealing the Sentiment): What does this mean? In the creation of Shri Acharya Ji Mahaprabhu, there is firm and steadfast love. It is known that on this path there is absolutely no renunciation. Therefore, this Vaishnava was saved from death. Just as Achyutdas showed grace to Bhagwandas Bhitariya, in the same way this old woman also showed grace to Mathuradas. Therefore, what can truly be said about the creation of Shri Acharya Ji Mahaprabhu?

Then all the Vaishnavas, hearing the Lord's words, remained silent in their minds. After that, the old woman had those Vaishnavas offer dandavat, and she herself offered dandavat. Then, showing grace to them, Shri Gusai Ji gave two betel leaves. After that, the old woman took that Vaishnava to her home. In a good manner, she gave him Mahaprasad, made him pleased, and then sent him to his home. When the old woman departed from Shri Gusai Ji's presence and went to her home, Shri Gusai Ji himself narrated all the details of that old woman before the Vaishnavas and praised her greatly. Then all the Vaishnavas, hearing this, remained silent. That old woman was such a sevakini of Shri Acharya Ji. Through her association, Mathuradas attained knowledge of the true form of Shri Gusai Ji.

Thus, Mathuradas became such a recipient of Shri Gusai Ji's grace and a devotee belonging to the Lord; therefore, his Varta is spoken of to this extent.

Varta 40 - Vaishnava child from South

Now the sentiment of the Varta of a Vaishnava child, a sevak of Shri Gusai Ji, from the southern region, is being spoken.

Prasang 1 – The Child's Vision of the Eternal Divine Play

At one time, Shri Gusai Ji had traveled to the southern region. There, at night, he would give discourses. One day, the child of that Vaishnava heard the discourse directly from the holy mouth of Shri Gusai Ji. On that day, in the discourse, he heard this episode: that Thakur Ji eternally performs divine play in Braj. After performing the cow-herding play, Shri Natvar, adorned in divine attire, accompanied by the cowherd boys and the cows, plays the flute. In this manner, He performs the eternal divine play daily. And in the evening, he returns home. At that time, Shri Yashoda Ji performs the evening arati. Hearing this episode, the Vaishnava's child made a request to Shri Gusai Ji and asked, "Maharajadhiraj! Does this divine play still exist even today?" Then Shri Gusai Ji said with his own holy mouth, "This divine play is eternal." Hearing this, the Vaishnava's child became extremely eager. He could not remain still, and a longing arose in his heart: "When will I go to Braj, and when will I have such darshan?"

Later, one day, taking a little money for expenses, that Vaishnava's child set out from there. He told nothing to anyone at home and left without asking. Later, he sent word ahead to his parents, saying, "I will return after going to Shri Gokul and having darshan of all of Braj." After some days, the Vaishnava's child reached Shri Gokul. Then he came to Govardhan. At the place where Shri Gusai Ji had himself spoken of, that Vaishnava's child sat and began to watch. He kept repeating within himself, "When will Shri Prabhu Ji himself arrive now?" In this way, watching and watching, evening fell. He saw the worldly cowherds and cows returning, but just as Shri Gusai Ji had spoken with his own mouth, he did not see even the slightest trace of that divine scene. Then even the sun set. At that point, the Vaishnava's child was filled with great astonishment. "Shri Gusai Ji never speaks falsely, yet I have seen nothing here." He remained seated at that same place for three days. Great anguish arose in the heart of the Vaishnava's child. Then on the third day, when the sun again set, the Vaishnava's child experienced great distress and

thought, “Shri Gusai Ji never speaks falsely, and yet I have seen nothing. Therefore, I will renounce this body. Of what use is this body to me?” Thinking thus, the Vaishnava’s child made a firm resolve in his heart.

Then Shri Govardhanadhar could not bear his suffering. Shri Prabhu Ji Himself reflected, “Now this child must be given darshan.” At that very moment, the Vaishnava’s child saw an extraordinary sight: two days’ worth of clouds seemed to emerge at once. The Vaishnava’s child began to wonder, “What illusion has come to me from the clouds?” Then he firmly concluded, “This is being seen clearly in daylight.” At that moment, patience arose within the Vaishnava’s child.

Thereafter, exactly in the manner Shri Gusai Ji had spoken in the discourse, Shri Thakur Ji granted darshan to the Vaishnava’s child. At that very moment, the Vaishnava’s child first saw innumerable cows adorned with golden and silver horns and large, dark, beautiful eyes. Herd after herd of cows came forward. Their hooves were golden and silver, their udders large, and milk flowed from them. Remembering their calves, they lowed and hurried swiftly toward Braj. The dust from their hooves covered the sky. Behind them, the Vaishnava’s child saw countless cowherd boys, singing and playing instruments as they came together. In their midst, Shri Thakur Ji Himself was arriving with His holy hand placed upon the shoulder of His friend Shridama. In front was Baldev Ji. Shri Thakur Ji wore a crown adorned with peacock feathers. In His ears were clusters of flowers of many kinds. He wore a yellow garment. His body was decorated with many kinds of artistic designs. He was adorned with gunja garlands and forest garlands. Dark curling locks framed His face, making His lotus-like face supremely beautiful. Joy shone in His lotus eyes. In His hand was a flute. With gentle, smiling laughter, He enchanted all the cowherd boys and cowherds. In this manner, Shri Thakur Ji Himself granted darshan to the Vaishnava’s child.

Thereafter, Shri Govardhanadhar came near the Vaishnava’s child and, with His own holy hand, drew him into His divine company. He took him to Nandalaya and kept him there close by Himself for three days. He fed him, gave him drink, and made him sleep with Him on His own bed. In this way, He gave him great happiness.

Bhav Prakash (Revealing the Sentiment): Why was this so? This Vaishnava’s child is “Gopadevi” in the divine play. She manifested from Madhurekshana. Therefore, her nature is of sattvic sentiment. She belongs to the group of young maidens; therefore, Thakur Ji kept

her in Nandalaya in this manner and made her sleep close to Himself for three days.

After that, the Vaishnava's child again felt restless: "When will I go home, and when will I tell Shri Gusai Ji the accounts of this divine play?" The condition of the Vaishnava's child became altogether different. Then Shri Thakur Ji Himself sent the Vaishnava's child back to his home.

Bhav Prakash (Revealing the Sentiment): Why was this so? Because the Vaishnava's child had come to Braj without informing his parents. His parents' hearts were deeply attached to him. Therefore, Shri Thakur Ji sent the Vaishnava's child back home. As long as attachment to worldly relations remains, the soul cannot attain a stable position in the eternal divine play. Another intention was also this: to demonstrate the truth of Shri Gusai Ji's words to the world. Therefore, Thakur Ji sent the Vaishnava's child back to his home.

Then the Vaishnava's child went to the place where Shri Gusai Ji was giving discourse and had darshan there. All the Vaishnavas were seated. Among them, this child also offered a full prostrating dandavat to Shri Gusai Ji and sat down. After Shri Gusai Ji finished the discourse, he asked the Vaishnava's child, "You have not been seen for so many days; where had you gone?" Then the Vaishnava's child narrated all the accounts of the divine play of Braj before Shri Gusai Ji. Hearing this, Shri Gusai Ji gave the command, "The vessel is small, and the gift has been very great. It cannot remain contained within this vessel." After that, the Vaishnava's child left the body the next morning and attained entry into the divine play. Therefore, Braj is transcendental; there is no doubt in this. One who is a Vaishnava should never have any doubt. This eternal divine play of Braj always exists and is seen through grace and divine favor. Shri Thakur Ji Himself, through the medium of Shri Gusai Ji, bestows grace upon divine souls.

That Vaishnava's child was such a supreme devotee of Shri Gusai Ji, upon whom Shri Thakur Ji Himself bestowed grace and granted direct darshan. Therefore, there is no end to his Varta; thus, it is spoken of only to this extent.

Varta 41 - One Poor Brahmin

Now they tell the sentiment of the Varta of a sevak of Shri Gusainji, a lowly poor Brahmin who lived in Mathura.

Bhav Prakash (Revealing the Sentiment): He is a rajas devotee. In the lila, her name is Rupdevi. She has manifested from “Madhurekshana.” Therefore she is of the nature of sentiment-form. The form of Rupdevi is very beautiful, as if she is the very image of beauty itself. So one day Shri Thakurji greatly praised Rupdevi before Madhurekshana. Madhureshna told this matter to Rupdevi: “Today Shri Thakurji has greatly praised you; therefore go and meet Him.” Then Rupdevi said, “How is the meeting done? I know nothing of that. And if Shri Thakurji has some work, he himself will meet me.” Then Shri Thakurji heard this matter. Then Shri Thakurji said to the messenger-companion Kam-dutika, “Explain to Rupdevi and bring her here. I am sitting here.” Then Kam-dutika came to Rupdevi. Rupdevi understood the secret of this matter. So Rupdevi started to go from there. Then Kam-dutika said to Rupdevi, “Rupdevi! Shri Thakurji is remembering you; therefore go quickly. I have been sent to bring you. Shri Thakurji is watching your path at Bilas-bat.” Then Rupdevi said with pride, “I cannot come right now.” Then Kam-dutika said, “You have pride in your beauty; therefore you do not come even when Shri Thakurji calls you. You will receive the fruit of that. And Shri Thakurji has many Braj devotees like you, who always desire to meet Him.” Saying this, Kam-dutika came to Shri Thakurji and said, “Maharaj! She is not coming.” Then Shri Thakurji became displeased with Rupdevi and went to the grove. Rupdevi, being proud of her beauty, committed an offense. Because of that offense, she came upon this earth.

So she was born in Mathura in the house of a Brahmin. That Brahmin was poor. When this boy became fourteen years old, he died. Then this boy began to sustain himself by begging. At one time Shri Gusainji was residing in Mathura. Then this boy, while begging, came to Shri Gusainji’s camp. Shri Gusainji, knowing him to be poor, gave him mahaprasad with His own hand. The boy ate it. As soon as he ate, his intellect changed. Then the next day the boy again came for the darshan of Shri Gusainji. After doing darshan, he made a request to Shri Gusainji: “Maharaj! I am a poor Brahmin. Therefore, by mercy, make me Your sevak. Yesterday I received mahaprasad; therefore I understood that You are the complete Purushottam. Therefore now I

have come into Your refuge." Then Shri Gusainji, knowing him to be a divine jiva, accepted him into refuge. Then for some days He kept him near Himself and explained to him the system of the path, the siddhant, and everything. After that, this Brahmin took Shri Gusainji's permission and came to Shrinathjidwar. There he lived by working and sustained his body. Wherever there was Bhagavad-varta, he went to listen.

Prasang 1: Leprosy appeared in the body of this Brahmin

Bhav Prakash (Revealing the Sentiment): Because, in the lila, he had pride in beauty; therefore leprosy appeared. He began to feel very great repentance in his mind. Then he began to pray greatly to Shri Govarddhanathji. This Vaishnav said, "Maharajadhiraj! Remove my leprosy." Then Shri Thakurji said to Shri Gusainji, "This Vaishnav is giving me pain. Since I am not a physician, remove his leprosy." Then Shri Gusainji became very annoyed with that Vaishnav. And He said to that Vaishnav, "Take medicine. Why do you pray to Shri Govarddhanathji?" Then that Vaishnav said to Shri Gusainji, "Maharajadhiraj! I do not have to take support of anyone else—whom else should I tell? And for me, Shri Prabhuji Himself is everything." Then Shri Gusainji commanded from His own mouth, "In such-and-such village there is such-and-such Vaishnav who lives in a courtesan's house. Go and do his darshan; then your disease will go away at once."

Then that Vaishnav took some expenses from his home and set out for that village. He reached there. Then he went into the village and asked for the courtesan's house and went to her house. He saw that on the courtesan's bed two people were sitting with their arms around each other's neck. And in front of the bed there was scattered, mixed food—what is to be eaten and what is not to be eaten. Then that Vaishnav went and remembered Shri Krishna. Then that Vaishnav asked, "Who are you?" Then this Vaishnav told his entire account. Then as soon as he heard it, he stood up. Then in great joy he began to dance. And from his own mouth he began to say, "Does Shri Gusainji Himself care for sinners like me?" Then that Vaishnav was greatly astonished, and said, "Shri Gusainji Himself does care." As soon as he heard this much, from the tenth door the life-breaths departed. And from the body of that Vaishnav, at once, leprosy left from every place.

Bhav Prakash (Revealing the Sentiment): In this Varta it is shown that,

seeing only the outward actions of a Vaishnav, one should not consider anything else at all. Whatever kind of jiva he may be, if he has been accepted in the path of Shri Acharyaji, then Prabhu never abandons him at all. Shri Acharyaji and Shri Gusainji, by the power of their own prameya, deliver him. In an instant, by giving the gift of separation, they remove all his faults. How? Just as all the sins and sufferings of Antargahgata were burned merely by the separation from Prabhu, in the same way Shri Acharyaji, entering the heart in the form of separation, destroys all the sins of the jiva in an instant. Thus He is supremely compassionate and merciful. This matter Shri Gusainji Himself revealed through this Vaishnav.

After this, in the mind and inner faculty of that leprosy-affected Vaishnav, self-reproach arose: “If my disease had remained, it would have been better; but for my sake a Vaishnav’s body left—this is not good.” After that, this Vaishnav, repenting greatly in his mind, came to his home. Then he went to Shri Thakurji’s temple. Then he saw that there that Vaishnav was standing and doing darshan. Then this Vaishnav remembered Shri Krishna to that Vaishnav and said, “What is this?” Then that Vaishnav said to him, “Brother! Come to a secluded place and let us speak a secret Varta. Without seclusion this matter cannot be said.” Then both sat in seclusion and began to speak secret Varta.

Bhav Prakash (Revealing the Sentiment): That Vaishnav, in the lila, is the companion of Rupdevi. Her name is “Shridevi.” The sentiments of both of them match. So Shridevi told Rupdevi the entire matter of the lila.

Then the diseased Vaishnav asked her, “Who were you in your previous birth?” Then she said, “In my previous birth I was born in Sihnand in the house of a Kshatriya. Then I became a sevak of Shri Acharyaji. I served in many ways. And I also did foolishness: when a Vaishnav would come, I would strike him on the head; and before elders I used to gossip about Vaishnavs. Because of that offense my condition became like that. But Shri Gusainji has held this jiva’s arm, so He does not let him go.”

Bhav Prakash (Revealing the Sentiment): In this Varta this principle is established: one must not take support of anyone else. One must not make Shri Thakurji labor for one’s own work. And one must not cause any Vaishnav, in any way, to feel distressed. This path is (pure) Advaita; how far can its praise be spoken?

So that leprosy-affected Vaishnav, hearing this, became very pleased.

That Vaishnav was such a greatly favored, Bhagavadi recipient of Shri Gusainji's grace, upon whom Shri Gusainji always remained pleased. He showed him His own form and revealed the greatness. Therefore, how far can his Varta be told?

Varta 42 - One Vaishnav Who Killed a Serpent

Now a Vaishnav sevak of Shri Gusainji, from Mahavan of the Gaurava Kshatriya area, had once killed a serpent; the sentiment of his Varta is told as follows.

Bhav Prakash (Revealing the Sentiment): These are tamas devotees. In the lila their name is Durga. They appeared from “Madhurekshana.” Therefore they are of that sentiment-form.

He was born there in Mahavan in a Kayastha’s house. That Kayastha used to do all the work of the Hakim of Mahavan. When the boy became about twelve to fourteen years old, from then that Kayastha kept him along with him. He would teach the boy all the work. After some days that Kayastha died. Then the Hakim entrusted all that work to that Kayastha’s son. Once, for some work, he came to Mathuraji. At that time Shri Gusainji Himself was staying in Mathuraji. In Mathuraji a shastrarth with the Mayavadis was going on. In that, Shri Gusainji Himself won. Then, seeing Shri Gusainji’s brilliance and majesty, many divine beings came into His refuge. At that time he too came into your refuge. After that, staying for some days near Shri Gusainji, he came to know all the procedures of the path. Then he made a request to Shri Gusainji and received Bhagavat-seva. He received the signed authorization. After taking the command, he came to his home.

Prasang 1: Daily routine, the serpent, and the teaching

So that Vaishnav, every day as he would get up, in the same way he would rise in the early morning, do bodily duties, brush the teeth, and bathe. After that he would do the seva of Shri Thakurji. He would cook and place the bhog. After that, removing the bhog, he would have the Vaishnavs take mahaprasad. And he would do all the seva with his own hands. And with his mouth he would keep taking Bhagavan’s Name as he went. He would not leave Bhagavan’s Name even for a moment.

Those were the days of the hot season. And no one came to take the Vaishnav prasad then. So he was going to call someone. A serpent was

lying on the path; it would not move away. Then he stood there for about two hours. He tried many remedies, but it would not give way. Then the Vaishnav became distressed and said that it is not my fault. Then after that the Vaishnav killed that serpent. Then that serpent's female mate followed that Vaishnav, saying, "I will certainly eat this Vaishnav completely." But that Vaishnav would keep taking Bhagavad-Name day and night. Therefore she could not get an opening.

Then one day this Vaishnav began talking with a non-Vaishnav. Then that she-serpent thought in her mind, "Now this is my opening." So that she-serpent ran and bit that Vaishnav. Then that Vaishnav died. Then other Vaishnavs of the village began to say, "Why should such a Vaishnav have such a death?" Then Shri Gusainji Himself was seated, and all the Vaishnavs were sitting there. Then one Vaishnav made a request to Shri Gusainji: "Maharajadhiraj! That Vaishnav so-and-so was bitten by the she-serpent and has died. He was such a Vaishnav—why should such a death be understood?" Then Shri Gusainji Himself gave the order: "He had enmity from a previous birth." And Shri Gusainji Himself, giving an example, said, "This serpent-form is Time. So, those Vaishnavs who leave Bhagavan's Name and speak other talk—this Time eats them." Thus Shri Gusainji Himself gave this command to the Vaishnavs.

Bhav Prakash (Revealing the Sentiment): In this Varta it is shown that a Vaishnav must not do violence to living beings at all. And one should not keep company with those of another path. One should take Bhagavan's name day and night. Therefore Time does not create obstruction.

So that Vaishnav was such a grace-receiving Bhagavadiya of Shri Gusainji. Therefore, how far can his Varta be told?

Varta 43 - The wife of a moneylender's son

Now the sevaks of Shri Gusainji narrate the sentiment of the discourse concerning the wife of a moneylender's son who lived in Gujarat.

Bhav Prakash (Revealing the Sentiment): So that moneylender lived in Gujarat. He had one son. That moneylender arranged his son's marriage within his own community. The daughter-in-law who came was very beautiful and newly youthful. She was a divine soul. She was a sevak of Shri Gusainji. She was very devoted to Bhagavan. In her eyes, Shri Govardhan Nathji would shine forth. She said to her husband, "I am a sevak of Shri Gusainji. Therefore, I will not eat or drink from the hands of anyone who is not a sevak of Shri Gusainji. So, if you become a sevak of Shri Gusainji, then you and I will be united."

Then the son asked, "Who is Shri Gusainji?" Then the daughter-in-law said, "Shri Gusainji is the manifest Lord Himself. He resides in Shri Gokul." Then the son told all this news to his father. Then that moneylender said, "Let us go to Shri Gokul at once. We too will become sevaks of Shri Gusainji and be fulfilled." After that, all the people came to Shri Gokul and became sevaks of Shri Gusainji. Then the daughter-in-law of that moneylender's son made a request to Shri Gusainji, saying, "Maharaj! By Your grace, please bestow upon me the service." Then Shri Gusainji, by His grace, placed the form of one Lalaji upon her head. After that, staying for some days, they learned the proper methods of service. Then afterward, that moneylender, his son, the daughter-in-law, and all of them sought Shri Gusainji's permission and returned to their homeland. They then began performing the service properly.

Prasang 1 – The Mleccha's Vision and the Test of Devotion

So at one time, taking the Mahaprasad, that daughter-in-law was sitting in the jharokha. She was stringing the garland for Shri Thakurji. At that time, the gaze of a mleccha fell toward that jharokha. Then that mleccha saw the face of that woman. At that moment, he recognized a connection from a previous birth.

Bhav Prakash (Revealing the Sentiment): Why was that? Because in the eyes of that daughter-in-law, that mleccha had the direct vision of Shri Govardhan Nathji. Therefore, he experienced a state of intense detachment. Thus, the memory of a previous birth arose.

So that mleccha would not eat food without seeing that woman daily. That mleccha would go every day and sit at her door. When he saw the woman's face, then the mleccha would take food and water. Otherwise, he would remain standing there just so. When anyone asked, that mleccha would say, "When I see this woman's face, then I will take food." Thus, he did this daily. He could not remain without seeing her. And when she was not visible, then for one day, two days, four days, he would remain hungry and nearly die, but he would not go anywhere else.

Thus acting, her relatives, siblings, people of the same caste, and neighbors began to notice this. And in worldly society, in the village and in the land, much slander of that woman began to occur. Then the people of that woman's household began to worry greatly, thinking, "Now what should we do? This mleccha follows us daily." Thus they tried many remedies and explained a great deal to that mleccha, but the mleccha did not accept anything. And day by day the slander increased greatly.

Then the men of that woman's household considered, "Now what should we do? If we go to some distant land, then this accusation will be removed." Then the daughter-in-law said to her household members, "I have come as a bad omen into your home. Because of me, such slander is happening. The home has been abandoned, the land has been abandoned. Therefore, if you are considering going to another land, then I make one request—if it comes into the minds of all of you."

Then her father-in-law said, "Speak, we are pleased." Then that daughter-in-law said, "The slander that has occurred because of me is bad. And abandoning home and land is worse than bad. It is better that we do not go to another land. It would be good to go to Shri Gokul. There we will have the darshan of Shri Gusainji. We will have the darshan of all seven forms. We will have the darshan of Shri Yamunaji. And we will have the darshan of all the sons of Shri Gusainji. And we will have the darshan of the entire land of Braj. This is the request I make. Now, if you are pleased, then speak."

Then all the members of the household, hearing the words of that daughter-in-law, became very pleased. They said, "Well done,

daughter-in-law! You have spoken well. This disturbance that has arisen has arisen on its own. ‘Nijecchhatah karishyati’—the Lord Himself will do what is best. By this, even this wicked one will forget.” Thus, having firmly decided this in their minds, early in the morning they hired one or two carts, placed all their belongings in those carts, and kept everything ready.

Then the next day, all preparations were completed. Then that mleccha, seeing the carts, asked the cart driver, “Whose cart is this loaded, and where will it go?” Then the cart driver said to that mleccha, “All the people of that moneylender’s household are going to Shri Gokul.” Hearing this, that mleccha also prepared to go along with them.

Then they all harnessed the carts and set out. They traveled two or four kos. Then they saw that that wicked mleccha was also coming from behind. Then everyone thought in their minds, “For whose sake we left our home, that disease is still accompanying us.” Thus, after traveling for several days, they reached Shri Gokul.

Then they all sat in a boat. And the moneylender said to the boatman, “This mleccha is not with us. Do not seat this mleccha in the boat. Do not ferry him across.” Saying this to the boatmen, that moneylender did not allow the mleccha to sit in the boat. After that, all the others crossed over. And that mleccha remained sitting on the bank of Shri Yamunaji.

Then all of them went and had the darshan of Shri Gusainji. After that, the darshan of Shri Navaneetpriyaji opened. They had the darshan of Rajbhog-aarti and attained supreme bliss. After that, after arranging the anusar, Shri Gusainji Himself came to the sitting place. Then Shri Gusainji said from His lotus mouth to that moneylender, “Do not cook food today. Take Mahaprasad here itself. And how many people are you?” Then that moneylender said, “Maharaj! We are four people.” Then Shri Gusainji said from His lotus mouth, “You are five people. Why do you name only four? One Vaishnava has also come with you. Call him.”

Then that moneylender made a request to Shri Gusainji, “Maharajadhiraj! Many people come along with us. But from our household, there are only four people. Others are servants, and they receive provisions separately.” Then again Shri Gusainji commanded, “What do you say about servants? He has come with you. You have great affection for him. Therefore, call him.”

After that, Shri Gusainji Himself went for His meal. After finishing the meal, taking achaman, purifying His mouth, and accepting betel, He arranged five plates of Mahaprasad. Then again Shri Gusainji commanded from His lotus mouth, “All five of you take Mahaprasad. Call that fifth Vaishnava and all of you take Mahaprasad together.” Having thus commanded, Shri Gusainji went inside.

After that, those four people remained seated. Then Shri Gusainji Himself came outside again and saw that the Mahaprasad was ready and the four Vaishnavas were seated. Then Shri Gusainji said from His lotus mouth, “Why are you sitting?” Then that moneylender requested Shri Gusainji, “Maharajadhiraj! There is no fifth Vaishnava with us. One is myself, one is my daughter-in-law, one is my son, and one is my son’s wife. These are the four of us. There is no one else. Many others are present, but whom should we call without knowing? And You commanded that all five Vaishnavas should sit and take Mahaprasad. Therefore, we are sitting.”

Then Shri Gusainji commanded from his lotus mouth, “Whom did you leave behind across the river? Such improper conduct is not fitting for you. He is a supremely grace-worthy devotee of Bhagavan. You must certainly call him.” Then that moneylender, feeling embarrassed in his mind, remained silent and said nothing further. Then Shri Gusainji called a man and said, “Bring a boat and go across. A Vaishnava is sitting there. He is associated with an asuric body. Call him and bring him here.”

Then that man took a boat and went across, seated him in the boat, and brought him. Then that man came and requested Shri Gusainji, “Maharajadhiraj! That Vaishnava has come.” Then Shri Gusainji said to that man, “Have him bathe at Shri Thakurani Ghat, dress him in new clothes, and bring him.” Then that man had him bathe at Shri Thakurani Ghat, dressed him in new clothes, and brought him. Then that Vaishnava came and offered full prostration to Shri Gusainji. At that moment, he had the darshan of Shri Gusainji as the complete Purushottama. Then he experienced immense bliss. In that bliss, he continued gazing at Shri Gusainji’s presence.

Then Shri Gusainji, looking at him with a glance of grace, bestowed the mantra instruction upon him and granted the gift of submission through His gaze alone. After that, Shri Gusainji commanded from his lotus mouth, “Now all five of you take Mahaprasad.” Then one plate was placed for him. Then Shri Gusainji had one sangamanchi placed and sat in the middle. On one side, that Vaishnava alone took Mahaprasad. On the other side, those four people took Mahaprasad.

And they kept gazing at Shri Gusainji while taking Mahaprasad. At that very moment, Shri Gusainji rose and went inside.

And that one who was taking Mahaprasad alone—while still seated at the plate, he suddenly fainted and fell down. Due to the intense heat of separation, his body was left behind. At once there was great commotion. All the Vaishnavas began to say, “Look! What has happened?” At that moment, Shri Gusainji Himself heard it. Then the hairs on Shri Gusainji’s body stood on end, and His heart overflowed. After that, Shri Gusainji commanded from His lotus mouth, “Such loving devotees are rare.” Then Shri Gusainji commanded all the Vaishnavas and that moneylender who had come with them, “Take him to the bank of Shri Yamunaji and perform the fire rites.”

Then those Vaishnavas hesitated. Then Shri Gusainji commanded, “Do not have any doubt in this matter. This is an extraordinary being. Do not bring consideration of his body into your minds. There is no obstacle for you in this. You will be purified merely by bathing.” Now perform his funeral rites and return. After that, I will tell you his account. After that, those Vaishnavas took him to the bank of Shri Yamunaji, brought wood, and performed the fire rites. Then they bathed, became purified, and returned to their homes.

After that, on the next day, Shri Gusainji was seated in his assembly. Before utthapan, Shri Gusainji would always narrate katha. In the same manner, He was narrating katha. Then those Vaishnavas came near Shri Gusainji and made a request, saying, “Maharajadhiraj! You had commanded that after performing his fire rites, You would tell us his account. So now, by Your grace, please tell us. Who was he in his previous birth? How did such a bodily relationship occur? And how did his sudden death happen in this manner? Please tell us all of this.”

Then Shri Gusainji commanded from his lotus mouth, “O Vaishnavas! Listen. This one who came along with that moneylender Vaishnava—he had attachment toward the daughter-in-law of his son. Men and women were all seated. Then Shri Gusainji commanded from his lotus mouth, ‘In a former land, near Patna, about four or five kos further ahead, there is a village. There, in his previous birth, he was a Brahmin. He was a supremely Bhagavadiya, grace-worthy Vaishnava. And this woman was his wife. Both of them were Bhagavadiya, grace-worthy beings. Both of them performed Bhagavan’s service very properly. Shri Thakurji Himself would directly converse with them. And at night, both husband and wife would mutually engage in discourse about Bhagavan. Thus, in this manner, the entire night would pass. And both of them knew nothing at all of worldly dealings

throughout their lives. Between the two of them there was extremely deep affection. It was an otherworldly affection.

Once, this Brahmin had gone somewhere to beg for alms. After that, a Vaishnava came. That Vaishnava would occasionally come and go to their house and would engage in discourse about Bhagavan. He would sit for two or four ghari. That woman would listen as he spoke Bhagavan's discourse. His home was at some distance. One day, that Vaishnava came and asked the woman, 'Where is your husband?' Then that woman said, 'My husband is seated in the temple, and the one with whom I reside has gone out for alms. He will return shortly. You sit.' Then she spread a seat, and that Vaishnava sat upon it.

Then that Vaishnava engaged in discussion of Bhagavan with that woman. Then that woman asked some doubt. Then that Vaishnava said, 'Mother, this matter is one of seclusion, and your house is on the pathway. If someone passing by hears, it will not be good.' Then that woman closed the door and fastened the latch. After that, the woman and that Vaishnava began speaking softly. At that very moment, the woman's husband returned. Seeing that the door was closed, he called out loudly. Then his wife opened the door. Then that Brahmin entered the house and saw that Vaishnava sitting in seclusion. As soon as he saw him, fault arose in the Brahmin's mind. Fault arose toward both of them.

Then the Brahmin considered in his mind, 'My wife is of young age, and this Vaishnava is also youthful. I have renounced worldly relations, and this woman also tells me that she has no need for such acts. And these two have closed the door and are sitting in a secluded place. This does not appear good.' Thus he reasoned in his mind. After that, the Vaishnava engaged in remembrance of Bhagavan, but he did not speak, bearing anger and fault within himself. That Vaishnava understood in his own mind that fault had arisen in the Brahmin's mind. Therefore, that Vaishnava went to his own home.

Then that Brahmin, becoming irritated, said to his wife, 'What were you two doing after closing the door?' Then that woman told him everything as it had occurred. She explained all that had taken place, that it was Bhagavan's discourse. But that Brahmin Vaishnava did not accept it. After that, he continued to harbor enmity toward that Vaishnava. They would sit together and remember Shri Krishna, but the enmity in his mind did not disappear. However, the woman maintained very deep love for her husband from her inner heart, because the woman had made a vow to her husband. But the Brahmin Vaishnava did not accept it. After some days, by the will of Bhagavan,

the body of that Brahmin Vaishnava was left behind. Then he became a mleccha.

Bhav Prakash (Revealing the Sentiment): Why did this happen? Because he entertained fault-intellect toward a Vaishnava and bore enmity toward him. Therefore, he attained a mleccha womb. This principle is shown: whoever forms such worldly judgment toward a Vaishnava must take birth in a degraded womb.

And when his wife's body was left behind, she is this woman who is seated here. This is the account of their previous birth. In this present birth, one day, the gaze of that mleccha fell upon this woman. Then, through this woman's eyes, that mleccha received the darshan of Shri Govardhan Nathji. From that very moment, intense longing arose in him. Thus he would daily look upon this woman. Through her eyes, he would receive the darshan of Shri Prabhuji, and he would not perceive any worldly cause.

How can worldly dull intellect understand this matter? That mleccha recognized this woman, but she did not recognize him. And he did this much for her—that he would come daily just to see her. Because of him, you had to leave your home and come here. Thus Shri Gusainji commanded all the Vaishnavas along with that moneylender from his lotus mouth. And when he saw me, he received my darshan in the mood of Shri Swaminiji, just as it happens in lila. After that, when I went inside, the heat of separation that arose in him caused fainting, and at that very moment his body was left behind.

Now, through my glance, that mleccha has attained connection with me. Therefore, he has reached lila. Now nothing remains for him to do. And this woman does not yet have knowledge. Therefore, she remains bound here. Her mind is entangled in bodily, worldly associations. That is her intoxication.

Bhav Prakash (Revealing the Sentiment): Here there is a great doubt—when in the eyes of this daughter-in-law, Shri Govardhan Nathji Himself shines forth, and she is such a Bhagavadiya, still she has not yet attained knowledge. And that mleccha, merely by the darshan of this woman, attained knowledge of his own true form. What is the reason for this?

It is said here that this woman, by the grace of Shri Gusainji, has love for Shri Govardhan Nathji and meditates upon Him. Therefore, Shri Govardhan Nathji shines forth in her eyes. But she has not developed otherworldly intellect regarding the body and its attachments. Why?

Because she does not have the association of Vaishnavas. Without the association of Vaishnavas, this intellect does not arise. Therefore, she has worldly intoxication regarding the body and its relations, and thus knowledge of the transcendental form does not arise.

And that mleccha developed humility. Therefore, Shri Gusainji's grace was such that he immediately, through the heat of separation, attained lila. Therefore, Bhagavadiyas should always maintain humility, remain completely fearful of the bad association of bodily attachments, and constantly associate with Vaishnavas day and night. This is what is shown. When this woman's bodily intoxication leaves her mind, she too will reach near him in lila. These two are brother and sister in the incarnation of Shri Krishna.

Thus Shri Gusainji, having compassion upon living beings, narrated completely, from previous birth through this birth, the entire account of these two from His lotus mouth. Then that woman experienced the heat of separation. That separation became extremely intense, and within one muhurta her body was left behind. Then the daughter-in-law of that moneylender's son attained Bhagavan's lila. Then all the Vaishnavas performed her funeral rites. Then Shri Gusainji bestowed grace upon those related to her body and said, "No impurity of death applies to you, because both of these were supremely Bhagavadiya devotees. Both of them have reached nikunj, rasa, and related lilas. Now nothing remains for them to do." Saying this, His heart overflowed.

Bhav Prakash (Revealing the Sentiment): These two belong to the group of Shri Chandravaliji in lila. The daughter-in-law's name is Kama. She is the embodiment of Bhadra's rajas mood and manifests from it. Therefore, she is of that sentiment-form. And the mleccha's name is Kama Aturi. Both of them are always engaged in the service of Shri Thakurji. They decorate the nikunj and their sentiments are harmonious. Both are assistants of Shri Chandravaliji.

Thus, the daughter-in-law of the moneylender's son and the mleccha were such grace-worthy Bhagavadiyas of Shri Gusainji, upon whom Shri Gusainji Himself always remained pleased and, by his grace, revealed such greatness. Therefore, there are very many such discourses about them. Their discourses have no end. Therefore, how far can one speak of them?

Varta 44 - Syamdas Anjana Kunbi

Now, the sevak of Shri Gusainji, named Syamdas, an Anjana Kunbi, who was from Gujarat, bhav of his account is spoken of.

Bhav Prakash (Revealing the Sentiment): He was a sattvic devotee. In divine play, his name is “Premkali.” He manifested from Bhadra. Therefore, he is of the nature of Bhav.

Prasang 1 – Acceptance into Refuge and the Life of Loving

Service

Once, Shri Gusainji himself set out from Shri Gokulji to Dwarkaji for the darshan of Shri Ranchhodji. Going through Gujarat, he reached Dwarkaji, had the darshan of Shri Ranchhodji, and then returned. Shri Gusainji was traveling when, on the way, he came to a village. In that village lived Syamdas, the Anjana Kunbi. He had the darshan of Shri Gusainji. Then Syamdas reflected in his heart that it would be good to take refuge in Shri Gusainji. So Syamdas made a humble request to Shri Gusainji, saying, “Maharajadhiraj! Please be merciful and accept me into your refuge.” Then Shri Gusainji said to Syamdas, “Go and bathe, then come.” Syamdas went to bathe, bathed, and returned. After that, he performed full prostration before Shri Gusainji and said, “Maharaj! I have bathed and returned.” Then Shri Gusainji accepted Syamdas into his refuge.

Afterward, Shri Gusainji prepared the meal, offered bhog to Shri Thakurji, completed the bhog at the proper time, and then the Lord himself ate and performed achaman. Then he commanded Syamdas, saying, “Syamdas! You take this very mahaprasad.” Then Shri Gusainji placed his own leftover plate before Syamdas. Syamdas accepted the mahaprasad. After that, Shri Gusainji rested. The next day, Shri Gusainji departed from there. Taking Syamdas along with him, he again went toward Dwarkaji for the darshan of Shri Ranchhodji. After going there and having darshan, they departed from there and came to Shri Gokul. Syamdas, however, remained in Gujarat.

Later, once a person asked Syamdas, “What is your caste?” Then Syamdas replied, “I do not know my caste. My parents died when I

was a child. I was abandoned in childhood. Therefore, I know nothing clearly about who I am or what my caste is. And what concern do I have with my parents? My entire wealth is Shri Gusainji, who has revealed to me the knowledge of the form of Shri Govardhan Nathji. I have taken refuge only in him. My upliftment has been done by Shri Gusainji himself. Then what use is there in caste for me?" Hearing this, that person smiled and said, "See how firm he is! There is not even the slightest trace of worldly matters in him." After that, the person neither said anything further nor spoke anything at all.

Syamdas stayed there for some days and then went to Shri Gokul for the darshan of Shri Gusainji. Coming from Gujarat to Shri Gokul, Syamdas had the darshan of Shri Navanitpriyaji at the time of Rajbhog and aarti. After that, Shri Gusainji completed his service and came to his sitting place. Then Syamdas went for the darshan of Shri Gusainji. Upon reaching there, he performed full prostration. Shri Gusainji then asked Syamdas, "Syamdas! When did you arrive?" Syamdas replied, "Maharajadhiraj! I have just arrived."

Then Shri Gusainji went to take his meal. After eating and performing achaman, the Lord said to Syamdas, "Syamdas! Get up and take the mahaprasad." Then Syamdas bathed and went to take the mahaprasad. Shri Gusainji himself placed the plate before Syamdas with his own hands. Syamdas accepted the mahaprasad. After that, Shri Gusainji went to his sitting place and rested. Syamdas, however, began serving the lotus feet of Shri Gusainji. Later, Shri Gusainji awoke. It was the time for the awakening of Shri Navanitpriyaji. Shri Gusainji bathed, went to the temple, had the conch blown, offered the awakening bhog to Shri Navanitpriyaji, and completed all services up to the bedtime offering. Then he returned to his sitting place. Syamdas, having taken darshan, became extremely joyful.

After staying there for some days, Shri Gusainji departed for Shrinathji Dwar. Syamdas also went along with the Lord. Upon reaching Shri Giriraj, Shri Gusainji bathed and, as it was time for the Rajbhog of Shri Govardhan Nathji, went up the mountain to the temple and completed the offering. Syamdas had the darshan of Shri Govardhan Nathji during Rajbhog and aarti and became exceedingly joyful. He said, "Blessed is my fortune that by the grace of Shri Gusainji I have received such darshan." After completing the observances, Shri Gusainji came down from Shri Giriraj and sat in his sitting place. Syamdas also came along. Shri Gusainji then asked Syamdas, "Syamdas! Did you have the darshan of Shri Govardhan Nathji?" Syamdas performed full prostration before Shri Gusainji and said, "Maharajadhiraj! You are an ocean of mercy. By your grace, a fallen

one like me has received the happiness of such darshan." Hearing this humble request and seeing the simple nature of Syamdas, Shri Gusainji became very pleased.

After that, Syamdas developed the desire that it would be good to go on forest pilgrimage. Syamdas made a request to Shri Gusainji, saying, "Maharajadhiraj! I have the desire to go on a forest pilgrimage." Shri Gusainji commanded, "Very good." Then Syamdas bowed to Shri Gusainji and departed for the forest pilgrimage. After completing the pilgrimage, he returned to Shri Giriraj, had darshan of Shri Girirajji, and then had darshan of Shri Gusainji. After that, Syamdas stayed there.

Then Shri Gusainji assigned Syamdas the service of the flower house. Syamdas requested Shri Gusainji, "Maharajadhiraj! What is the true form of flowers?" Shri Gusainji commanded, "The hearts of the Braj devotees, who are the gopis, are these flowers. They touch the limbs of Shri Thakurji." Hearing this, Syamdas became extremely joyful. Knowing the flowers to be the hearts of the Braj devotees, he would not allow them to touch his feet, would not touch them without washing his hands, and took great care that they would not wither.

Later, one day Syamdas again requested Shri Gusainji, "Maharaj! If such is the nature of flowers, then how are they strung with a needle?" Shri Gusainji commanded, "The needle is the sutra. It gives the indication of Bhagavat sambandh in the hearts of the Braj devotees. Through that indication, the hearts of the Braj devotees become very joyful and blossom. They understand that now the indication of Bhagavat sambandh has come to us; now our swift acceptance will occur." Hearing this, all the doubts of Syamdas were removed, and he continued his service with deep feeling.

One day, Syamdas saw groups upon groups of Braj devotees appearing in the flower house. Syamdas asked, "I do not recognize you." The Braj devotees replied, "The garlands of flowers that you cause to be accepted are our form. Being pleased with your devotion, and with the permission of Shri Gusainji, we give you darshan. Ask for something." Syamdas joined both hands and humbly requested, "May my heart never leave this service and go elsewhere." The Braj devotees said, "So be it. It shall be thus."

Then Syamdas reported this matter to Shri Gusainji. Shri Gusainji commanded, "Those whose final birth this is, Shri Thakurji keeps nothing concealed from them. For such a life, the path has been revealed." After that, as long as Syamdas lived, he gave no thought to

anything else. He left his body while engaged only in service. Then the Vaishnavs performed his final rites. This news was conveyed to Shri Gusainji by the Vaishnavs. Hearing it, Shri Gusainji greatly praised him, saying, “See what a pure, innocent nature he had—he did not even remain aware of his own body.”

Such was Syamdas, a greatly graced, Bhagavadiya sevak of Shri Gusainji, upon whom Shri Gusainji was always pleased. Taking him into his refuge, Shri Gusainji imparted to him the knowledge of his own divine form. Therefore, how far can the account of Syamdas be spoken?

Varta 45 - Chhajjo Brahmani Sanadhya

Now, the sevaki of Shri Gusainji, Chhajjo Brahmani Sanadhya, who used to serve as an attendant to Bhamini Bahuji, the Bhav of her account is spoken of.

Bhav Prakash (Revealing the Sentiment): She was a tamasic devotee. In divine play, her name is “Kalahatarita.” The quarrel was dear to her. She manifested from Bhadra; therefore, she is of the nature of Bhav.

She was born in Mathura in a Sanadhya family. When she became ten years old, her parents married her to a boy of their own caste. After that, when she became fifty-five years old, her husband died. In the household, she did not get along with anyone and quarreled with everyone. No one spoke with her. Then she came to Shri Gokul and took refuge in Shri Gusainji. After that, by the command of Shri Gusainji, she remained as an attendant in the service of Shri Bhamini Bahuji. She served in such a manner that Bhamini Bahuji remained pleased with her. But her nature was extremely inclined toward quarrelling. Therefore, all the children of Shri Gusainji and the household members remained displeased with her.

Chhajjo quarreled daily with the children of Shri Gusainji. Shri Giridharji and Shri Gusainji were greatly distressed. Then one day Shri Gusainji said, “O someone! Cut off the nose of this widow.” At that place, a sevak of Shri Gusainji named Bhagvant was standing. He reflected in his mind that it would be good if he cut off Chhajjo’s nose, but he would do it in private so that no one would come to know. One day, finding solitude, he cut off Chhajjo’s nose and then left from there. Shri Giridharji heard of it but did not say anything to anyone. Shri Bhamini Bahuji requested Shri Giridharji, saying, “You should give her some instruction.” Shri Giridharji replied, “What can be done? Nothing is in our control. Why? Because he is a sevak of Shri Gusainji. Therefore, we cannot say anything to him.”

Later, Shri Gusainji himself heard of it. Then Shri Gusainji came out and became extremely angry at Bhagvant, but Bhagvant was not found. After many days, Bhagvant came back, having disguised himself, and met Shri Gusainji, performing full prostration. Then Shri

Gusainji scolded Bhagvant, saying, “Why, O low-born one, did you cut off the nose of that Chhajjo Brahmani? Who told you to do that?” Then Bhagvant humbly submitted to Shri Gusainji, saying, “Maharajadhiraj! What could I do? It was the command of Maharaj. How can the words from the sacred mouth become false?” After that, Shri Gusainji could not say anything further. Then Bhagvant resumed service.

Bhav Prakash (Revealing the Sentiment): The intent of this account is that Shri Gusainji himself is the complete Purushottam. Therefore, his speech can never be false in any way. The second intent is that the nature of the Lord is exceedingly compassionate. Therefore, the Lord considers even a tiny service of his own sevak as equal to Mount Meru. And he does not even count an ocean-like offense as equal to a single drop. Surdasji has sung:

(राग धनाश्री | Rāga Dhanāshrī)

देखो देखो ह र जू कौ एक सुभाई। अ त गंभीर उदार उद ध जा न सरोम न राई ॥।

तनका सो अपने जन कौ गुन मानत मेरू समान। समझ दास अपराध संधु सम बूंद नऐको मान ॥।

बदन प्रसन्न कमल ज्यों सन्मख देखत है हों ऐसे बमुख भए कृपा या मुख की जब देखो तब तैसे ॥।

भक्त वरह कातर करुनामय डोलत पा लागें। 'सूरदास ऐसे स्वामी को कत दीजे पीठ अभागे ॥।

Behold, behold this one beautiful nature of Hari Jū. He is extremely deep and generous,

knowing Him to be like the vast ocean, the crown-jewel among kings □□

The smallest quality of His own devotee He accepts as great as Mount Meru.

Understanding the servant’s offenses to be like an ocean, He does not consider them

even as a single drop □□

His face is joyful like a lotus; when one looks upon Him directly, even those who had

turned away become as they were before. Whenever one beholds that face of grace, it is

ever the same □□

Distressed by separation from His devotees, full of compassion, He moves about and falls

at their feet. Says Surdas, to such a Master, how could these unfortunate ones ever turn

their backs □□

✿✿✿

Such is the compassion of the Lord. Therefore, he removed the offense of that Brahmani by giving her a small amount of correction. Otherwise, she would have had no proper place anywhere. He showed that accepting Vaishnava correction as grace leads to the removal of offenses. He also indicated that one should always remain fearful of offenses toward the Vallabha lineage. Thus, Chhajjo too was such a graced Bhagavadiya. Therefore, how far can her account be spoken?

Varta 46 - Benidas Chhipa

Now, the Bhav of the account of Benidas Chhipa, the sevak of Shri Gusainji, who lived in Sahajadpur, is spoken of.

Bhav Prakash (Revealing the Sentiment): He was a sattvic devotee. In divine play, his name is “Krishna Ranga.” His complexion is like Krishna’s. He manifested from Syama; therefore, he is of the nature of Bhav.

Prasang 1 – Acceptance into Service and the Experience of

Divine Bliss

Once, Shri Gusainji himself had come to Sahajadpur. There, Chhipa Benidas had the darshan of Shri Gusainji. He had the darshan of the very form of the complete Purushottam. Then Benidas Chhipa made a humble request to Shri Gusainji, saying, “Maharajadhiraj! Please be merciful and grant me name-nivedan.” Then Shri Gusainji said to Benidas Chhipa, “Go and bathe, then come.” So Benidas went, bathed, and returned in a state of purity, standing before Shri Gusainji with

folded hands. Then Shri Gusainji granted Benidas the name-nivedan. After that, calling the household members, Shri Gusainji made Benidas his sevak.

Afterward, Shri Gusainji offered bhog to Shri Thakurji, completed the bhog, then completed the observances, ate his meal, and lay down to rest. In this manner, Shri Gusainji stayed there for several days. Then Benidas requested Shri Gusainji, “Maharaj! Please grant me some service.” Then Shri Gusainji granted Benidas the service of one Lalji form. Later, someone said to Benidas that neel (bluing agent for whitening cloth) is not suitable for Shri Thakurji’s use. Then Benidas requested Shri Gusainji, saying, “Maharajadhiraj! I have heard that Shri Thakurji does not accept garments that have undergone “neel” processing.” Then Shri Gusainji said to Benidas, “There is no fault in the dyeing itself. But Shri Thakurji does not accept “neel” processed garments as attire. That which is the best among all best things is accepted by Shri Thakurji.”

Then Benidas offered a very fine patterned cloth, which was extremely excellent. Seeing that cloth, Shri Gusainji became very pleased and said, “See! What an excellent and fine item—worthy of Shri Thakurji!” Then Benidas requested Shri Gusainji, “Maharajadhiraj! There is another cloth just like this. If you command, I will bring it.” Then Shri Gusainji said from his sacred mouth, “Very good.” Then Benidas Chhipa completed some work that remained to be done on that cloth, and after finishing it, brought it before Shri Gusainji and humbly submitted, “Maharajadhiraj! There was some work remaining on this cloth, so I completed it and brought it to you.”

Hearing Benidas’s words and seeing his simple nature, Shri Gusainji became very pleased. While conversing thus, Benidas became filled with great spiritual thrill and became fully absorbed accordingly. Seeing Benidas’s state, Shri Gusainji stayed there for a very long time. After that, Shri Gusainji took leave from there and departed for Shri Gokul. Benidas Chhipa offered Shri Gusainji very valuable gifts and sent an offering for Shri Govardhan Nathji.

After that, Benidas Chhipa came to Shri Gokul. By the grace of Shri Gusainji, he had the darshan of Shri Navanitpriyaji. He had the darshan of all seven forms and also the darshan of the children. Having these darshans, he became extremely joyful. He had the darshan of Shri Gusainji—the direct vision of the complete Purushottam, whose beauty surpasses millions of Cupids. Shri Gusainji completed the service and adornment of Shri Navanitpriyaji, performed Rajbhog and aarti, completed the observances, and then

came to his sitting place.

Then all the Vaishnavs came to offer prostration. After offering prostration to the Lord, each went to his own home. Benidas also came there, offered prostration, and sat. After that, Shri Gusainji went to take his meal. After eating, he came to the sitting place and said to Benidas, “Benidas! Get up and take the mahaprasad.” Then Benidas also offered prostration and took the mahaprasad. After that, Shri Gusainji rested, and Benidas stood and waved the fan. Then Shri Gusainji awoke, bathed, and offered bhog to Shri Navanitpriyaji. Completing all services up to the evening aarti, he completed the observances and came to his sitting place, sitting upon the cushion and bolster.

In this way, seeing these darshans, Benidas stayed in Shri Gokul for many days. After that, Shri Gusainji came to Shrinathji Dwar for the darshan of Shri Govardhan Nathji. Benidas also came along. It was the time of Rajbhog for Shri Govardhan Nathji. Shri Gusainji bathed, went up the mountain to the temple, offered Rajbhog to Shri Govardhan Nathji, and at the proper time completed the bhog and performed the aarti.

Having the darshan of Shri Govardhan Nathji, Benidas Chhipa became completely absorbed and forgot awareness of his body. There, in the temple, he fainted and fell. Then Shri Gusainji noticed Benidas and brought him back to awareness. At that time, Benidas requested Shri Gusainji, saying, “Maharaj! Why did you bring me out from such bliss?” Shri Gusainji commanded, “For now, you still have much work to do.”

After that, Shri Gusainji completed the observances of Shrinathji, came down to his sitting place, and sat upon the cushion and bolster. He brought Benidas along with him to the sitting place below. Then Shri Gusainji went to take his meal and said to Benidas, “Benidas! Today take the mahaprasad here itself.” After eating, Shri Gusainji came to his sitting place and gave his own leftovers to Benidas. Taking them, Benidas experienced great bliss.

After having the darshan of Shri Govardhan Nathji for several days, Benidas Chhipa requested Shri Gusainji, saying, “Maharajadhiraj! If you command, I wish to go on forest pilgrimage.” Shri Gusainji said, “Very good.” Then Benidas, having received Shri Gusainji’s command, went on forest pilgrimage. Having the darshan of Braj, Benidas attained immense joy. Returning to Shri Giriraj, he had the darshan of Shri Govardhan Nathji.

After that, Shri Gusainji came to Shri Gokul. Benidas also came with Shri Gusainji to Shri Gokul and had the darshan of Shri Navanitpriyaji. After that, Shri Gusainji became very pleased with Benidas. After staying for some days, Benidas requested leave from Shri Gusainji, saying, “Maharajadhiraj! If you command, I wish to go to my homeland.” Then Shri Gusainji gave Benidas prasad and a mahaprasadi upper garment. After that, Benidas performed full prostration before Shri Gusainji and humbly requested, “Maharaj! Shri Thakurji residing in my home grants me the darshan of Shrinathji.” Shri Gusainji commanded, “Shri Thakurji fulfills all the desires of those who live the Pushtimarg way of life.”

Then Benidas departed from Shri Gokul. After some days, he reached his home in Sahajadpur, met everyone there, and began serving Shri Thakurji in his home. Then Shri Thakurji began granting darshan to Benidas according to his desires—giving darshan just as Benidas conceived them.

Bhav Prakash (Revealing the Sentiment): The intent of this account is that whoever serves Shri Thakurji with simple feeling, Shri Thakurji quickly reveals direct experience to that person. Benidas served in this manner for many days. After that, Benidas left his body. His body was cremated, and whatever wealth and valuables were in his home were sent to Shri Gokul. This news was conveyed to Shri Gusainji by one of Benidas’s Vaishnava associates. Hearing this, Shri Gusainji praised Benidas greatly and said, “Benidas was a good Vaishnava.” That Benidas Chhipa was such a graced Bhagavadiya of Shri Gusainji, upon whom Shri Gusainji always remained pleased. Therefore, how far can his account be spoken?

Varta 47 - One Kshatrani of Gujarat

Now, the Bhav of the account of a Kshatrani, a sevaki of Shri Gusainji who lived in Gujarat, is spoken of.

Bhav Prakash (Revealing the Sentiment): She was a rajasic devotee. In divine play, her name is “Sukhda.” She manifested from Syama; therefore, she is of the nature of Bhav.

Prasang 1 – Receiving the Name and Attaining Grace

through Service

Once, Shri Gusainji himself had come to Gujarat. He had come for the darshan of Dwarkaji Shri Ranchhodji. On the way through Gujarat, Shri Gusainji halted at a place. There, Shri Gusainji performed the service of Shri Thakurji, prepared the meal, offered bhog to Shri Thakurji, completed the bhog at the proper time, and then sat after taking his own meal.

At that time, a Kshatrani came and humbly requested Shri Gusainji, saying, “Maharajadhiraj! Please be merciful and speak the name to me.” Then Shri Gusainji said to that Kshatrani, “Go and bathe, then come.” That Kshatrani bathed and returned. But she was very bold and stubborn by nature. She came and stood there. Then Shri Gusainji came and sat to speak the name. He spoke the name, but that Kshatrani neither repeated the name nor responded—she only kept looking.

Then Shri Gusainji, becoming irritated with her, said, “Hey woman! Why do you not listen? You chatter with your mouth about other matters, and now you are not speaking at all. You are neither speaking nor listening to anything.” Then that Kshatrani humbly requested Shri Gusainji, saying, “Maharajadhiraj! Balihari Javu. I have not remained silent for any other reason.” Hearing these words of the Kshatrani, Shri Gusainji became very pleased with her.

Bhav Prakash (Revealing the Sentiment): Why? Because she accepted even the anger of Shri Gusainji as a virtue.

After that, Shri Gusainji spoke the name to her and, on the next day, performed the nivedan. Then that Kshatrani requested Shri Gusainji, saying, “Maharajadhiraj! Please grant me the service of Shri Thakurji.” Then Shri Gusainji granted her the service of Shri Thakurji and taught her all the methods of service. After that, the lady began serving Shri Thakurji very properly and attentively. Later, that lady offered many gifts to Shri Gusainji and sent offerings to Shri Govardhan Nathji. After that, Shri Gusainji took leave of that lady and went for the darshan of Dwarkaji Shri Ranchhodji. Having the darshan of Shri Ranchhodji, he stayed there for several days. Then Shri Gusainji departed from there and came to Shri Gokul.

After that, the lady continued to serve Shri Thakurji very well. Shri Thakurji began to reveal intimacy and affection to that lady. He would converse with her and would ask her directly for whatever he desired. Such grace Shri Thakurji showed to that Kshatrani. Thus, that Kshatrani was such a graced Bhagavadiya of Shri Gusainji, upon whom Shri Gusainji always remained pleased. Therefore, there is no limit to her account—how far can it be spoken?

Varta 48 - Durgadas Brahmin

Now, the Bhav of the account of Durgadas Brahmin, a Gangaputra, who lived in the eastern region, a sevak of Shri Gusainji, is spoken of.

Bhav Prakash (Revealing the Sentiment): He was a tamasic devotee. In divine play, his name is “Kalyani.” He manifested from Syama; therefore, he is of the nature of Bhav.

Prasang 1 – Receiving the Name, Service, and Childlike Grace

Once, he had come to Mathura along with a group of Vaishnavas. With that group, Durgadas also came to Shri Gokul. He had the darshan of Shri Gusainji. He received the darshan of the direct, complete Purushottam. Then Durgadas made a humble request to Shri Gusainji, saying, “Maharajadhiraj! Please perform name-nivedan for me.” Then Shri Gusainji said to Durgadas, “Go and bathe in Shri Yamunaji and then come.” Durgadas bathed in Shri Yamunaji and returned. Then Shri Gusainji performed the name-nivedan for Durgadas. Then Durgadas placed an offering before Shri Gusainji according to his capacity and, with great humility, said, “Maharajadhiraj! I am the sevak of sevaks. I am very sinful. You alone have accepted a fallen one like me. I had no refuge elsewhere.”

After that, it was the time of Rajbhog for Shri Navanitpriyaji. Shri Gusainji went there. He offered Rajbhog to Shri Navanitpriyaji, completed the bhog at the proper time, performed aarti, and then called for darshan. Durgadas came into the temple, had the darshan of Shri Navanitpriyaji, and became extremely joyful. After that, Shri Gusainji completed the service of Shri Navanitpriyaji and came to his sitting place. Then all the Vaishnavas came for darshan. Durgadas also offered prostration to Shri Gusainji and sat. After that, Shri Gusainji went inside to take his meal and said to Durgadas, “Today you shall take the mahaprasad here itself.” After eating, Shri Gusainji placed the plate of mahaprasad before Durgadas. Durgadas accepted the mahaprasad.

After that, Shri Gusainji came to his sitting place and rested. Then, rising from rest, he sat upon his cushion and bolster. Shri Gusainji then said to Durgadas, “Durgadas! Now tell me—what desire is in

your mind?" Then Durgadas humbly requested Shri Gusainji, saying, "Maharajadhiraj! If once I could go on forest pilgrimage and have the darshan of Shri Govardhan Nathji, it would be good." Then Shri Gusainji commanded, "That is a very good matter." Then Durgadas took leave of Shri Gusainji and departed. He came to Shri Giriraj and had the darshan of Shri Govardhan Nathji, and Durgadas became extremely joyful. He stayed there for some days. After that, Durgadas went on forest pilgrimage. Completing the parikrama, he came to Shri Gokul and had the darshan of Shri Gusainji.

Then Shri Gusainji said to Durgadas, "Durgadas! When did you arrive?" Durgadas humbly replied, "Maharajadhiraj! I have just arrived." After that, it was the time for the awakening of Shri Navanitpriyaji. Shri Gusainji went to the temple and offered the awakening bhog to Shri Thakurji. When the proper time came, he completed the bhog, performed the ritual with the whisk, and opened the doors for darshan. Then Durgadas had the darshan of Shri Navanitpriyaji. After that, Shri Gusainji completed all services up to the bedtime service and came to his sitting place. Durgadas also came and sat near Shri Gusainji. Then Durgadas humbly requested Shri Gusainji, saying, "Maharajadhiraj! I desire to perform service." Then Shri Gusainji granted Durgadas the garments of Shri Navanitpriyaji for service. After that, Durgadas said to Shri Gusainji, "Maharajadhiraj! If you command, I shall go to my homeland." Durgadas placed an offering before Shri Gusainji. Then Shri Gusainji smiled and said to Durgadas, "Durgadas! What is this new custom you are performing?"

Bhav Prakash (Revealing the Sentiment): By this it is said that he was a Gangaputra, therefore worthy of reverence, and his offering should not be accepted. With this intention, Shri Gusainji spoke in this manner.

Then Durgadas said to Shri Gusainji, "Maharajadhiraj! I offer myself. When you performed a new act, then I too had to perform something new." Then Shri Gusainji said, "What new act did I perform?" Durgadas humbly replied, "Maharajadhiraj! You placed this garland upon me. Therefore, now I have become completely yours. Now it is proper to place an offering. Earlier I did not place one—that is true—but now it should be placed." After that, Shri Gusainji accepted the offering. Then Durgadas, making many affectionate requests, took permission from Shri Gusainji and returned to his homeland village.

Durgadas became a fine Vaishnava. Through his association, many became Vaishnavas. He began serving Shri Thakurji like a child. Shri Thakurji began to show intimacy toward Durgadas, asking for

whatever he desired like a child, and granting him the experience of childlike divine play. After some time, Durgadas left his body. Then all the Vaishnavas gathered and performed the funeral rites for Durgadas. Thus, Durgadas became such a graced Bhagavadiya of Shri Gusainji. Therefore, how far can his account be spoken?

Varta 49 - Purushottamdas Pushkarna Brahmin

Now the sentiment (bhav) of the discourse of the sevak of Shri Gusainji, Purushottamdas, a Pushkarna Brahmin, resident of Kashi, is being narrated.

Bhav Prakash (Revealing the Sentiment): He is a sattvic devotee. In divine play his name is “Tribeni.” He is in the youthful state of maidenhood. He has manifested from Praveena. Therefore, he is of the nature of bhav itself. Thus Tribeni always remains fully devoted in the seva of Nandalaya.

Once, Shri Gusainji was residing in Kashi. There he used to go daily to bathe at Manikarnika. One day Shri Gusainji bathed at Manikarnika Ghat and was performing the evening worship. At that time Purushottamdas was also bathing in the Ganga. He obtained the darshan of Shri Gusainji. To Purushottamdas, the darshan of Shri Gusainji appeared exactly like the complete Supreme Purushottam, possessing beauty surpassing millions of Cupids. Purushottamdas became stunned. He continued gazing for a long time. Then Shri Gusainji, knowing him to be a divine soul, asked, “Who are you? Why are you standing here in this way?”

Then Purushottamdas made a humble request to Shri Gusainji, saying, “Maharaj! I am a Pushkarna Brahmin. I reside in Kashi. I have no parents. I know only two letters. Therefore, I sustain myself by reciting the Shrimad Bhagavat. Today destiny has favored me. Thus I have obtained darshan of the complete Supreme Purushottam directly. Now I am in your refuge. Please bestow grace and make me your sevak.”

Seeing such humility of Purushottamdas, Shri Gusainji became very pleased. Then, by grace, he had Purushottamdas’s name submitted and made him his sevak. Then Purushottamdas requested Shri Gusainji, “Maharaj! What is my duty now?” Shri Gusainji said to Purushottamdas, “From today onward, do not earn your livelihood by the Bhagavat at all. Do whatever else you wish.” Then Purushottamdas said, “Maharaj! If you kindly give me your personal service, it will be best. Where shall I wander from place to place now?” Seeing the simple nature of Purushottamdas, Shri Gusainji kept

him near himself.

Prasang 1 – Journey to Purushottam Kshetra

Shri Gusainji traveled from Kashi to Purushottam Kshetra for the darshan of Shri Jagannathraiji. Purushottamdas went along with Shri Gusainji. There Purushottamdas offered Shri Gusainji Sakhdi mahaprasad.

Bhav Prakash (Revealing the Sentiment): Because this is Purushottam Kshetra. Therefore, the tradition of receiving the Sakhdi mahaprasad of Shri Jagannathraiji from the hands of Vaishnavas was established by Shri Acharyaji Mahaprabhu himself. Therefore, earlier also Shri Gusainji had accepted the Sakhdi mahaprasad of Shri Jagannathraiji from the hands of devotees.

Prasang 2 – Instruction on True Grace

Once again, on one occasion, Purushottamdas said to Shri Gusainji, “Maharajadhiraj! Gopinathdas Bhitariya told me that Shri Gokulnathji is God. He pleases some by giving money and pleases others by giving vessels.” Then Shri Gusainji said to Purushottamdas, “Yes, yes, Purushottamdas! Shri Vallabh is indeed like this.” Then Purushottamdas humbly requested Shri Gusainji, “Maharajadhiraj! You please the Vaishnavas by sprinkling the nectar of words from your divine mouth.” Then Shri Gusainji said to Purushottamdas, “One who is given money becomes displeased.”

Bhav Prakash (Revealing the Sentiment): Because a Vaishnava does not accept material gifts from the guru. In this way Shri Gusainji imparted instruction to Purushottamdas.

After this, Shri Gusainji took Purushottamdas along and traveled to Shri Nathdwara for the darshan of Shri Govarddhanathji. After bathing, he ascended the mountain and entered the temple of Shri Govarddhanathji and adorned Shri Govarddhanathji. Then he offered rajbhog. When the time came and the bhog was completed, at the time of rajbhog-aarti, Purushottamdas was called and granted darshan. After darshan, Purushottamdas became extremely pleased and said, “Blessed is my fortune.”

Then Shri Gusainji had the anusar ceremony of Shri Govarddhanathji performed, descended from Giriraj mountain, and came and sat in his own seat. There Purushottamdas also came, offered full prostration to Shri Gusainji, and sat. Then Purushottamdas asked, “Maharaj! What is

the difference between the Maryada path and the Pushti path?”

Shri Gusainji commanded, “In the Maryada path, the means are primary and there is desire for the fruit of action. In the Pushti path, Krishna-seva is performed lovingly with desireless intent. By keeping company with those belonging to Bhagavan and considering the strength of divine grace, one maintains only the feeling of being without means. Observance of Bhagavad-dharma is primary. Worldly and Vedic practices are performed only to show people. The main thing is Bhagavad-dharma. That which gives pleasure to Thakurji is called Bhagavad-dharma. Everything else is secondary bhav.”

Then Shri Gusainji taught Purushottamdas all texts such as Siddhant Rahasya and others with their intended meanings. After that Shri Gusainji went for his meal. A plate was set for Purushottamdas. Then Shri Gusainji ate and rested briefly, then awoke. Purushottamdas also rose after taking mahaprasad. Then Purushottamdas again requested Shri Gusainji, “Maharajadhiraj! Why does Shri Thakurji wear pitambar, and why does Shri Swaminiji wear blue garments?”

Shri Gusainji commanded, “Shri Swaminiji has a fair complexion like gold. Shri Thakurji cannot remain even for a moment without Shri Swaminiji. Likewise, Shri Thakurji has a dark complexion. This is the form of adornment-rasa, in which there is unfathomable rasa. Shri Swaminiji cannot remain even for a moment without this form. The two have deep love. Therefore they wear blue and yellow garments. By this their mutual love is indicated.”

The shloka: रूपं तवैतद तसुंदरनीलमेघे प्रोद्यत्त डन्मदहरं व्रजभूषणां ग । एतत्समान म त पीतवरं दुकूलमूरावरस्य प बभ त सदा स नाथः ॥ - This form of Yours is exceedingly beautiful, like a deep blue rain-cloud, stealing the pride of flashing lightning, O ornament of Vraja. Because it is equal to this, the Lord always wears the excellent yellow garment upon His chest.

Bhav Prakash (Revealing the Sentiment): The sentiment of this has been sung by Surdasji.

ब ल ब ल ब ल कुंव र रा धका नंदसुवन जासो र त मानी तू अ त चतुर वे चतुर सरोम न प्री त करो कैसेरहे छानी।

वे जो धरत तन कनक पीतपट सो तो सब तेरी ग त ठानी ।

ते पु न स्याम सहज वे सोभा अंबर मष अपने उर आनी । पुल क रोम अब ही है आयो नर ख रूप नज देह सयानी।

'सूर सुजान सखी के बूझै प्रेम-प्रकास भयो वहसानी ॥

Again and again I bow in sacrifice to the noble maiden Radhika, for the son of Nanda has accepted her alone as His beloved. You are exceedingly clever, and He is the very crown of

cleverness, so how can love ever remain hidden. The golden-yellow cloth that He wears

upon His body is entirely arranged according to your own movement and state. And that

dark, natural beauty of His, He has drawn to His own chest on the pretext of wearing a

garment. At this very moment the hairs stand in thrill on beholding that form, for the

knowing body recognizes it as its own. Sur, the wise one, understands through the

friend that the radiance of love has revealed itself, smiling.

Thus, in this way, both reveal mutual love. This bhav should be understood. Hearing this, Purushottamdas became immersed in this rasa. Thereafter Shri Gusainji placed Purushottamdas in the seva of Shri Govarddhanathji. As long as he lived, he performed seva there. By the grace of Shri Gusainji, Purushottamdas performed the seva of Shri Govarddhanathji very well. Shri Govarddhanathji began to show affectionate favor toward Purushottamdas.

After some days, Purushottamdas left his body. All the Vaishnavas gathered and performed the cremation rites. Thus Purushottamdas, the Pushkarna Brahmin, became such a recipient of Shri Gusainji's grace, belonging to Bhagavan. Shri Gusainji always remained pleased with him. Therefore, to this extent his discourse is narrated.

Varta 50 - Lakshmidas Doshi

Now the sentiment of the Varta of Shri Gusainji's sevak Lakshmidas Doshi, resident of Gujarat, is being narrated.

Bhav Prakash (Revealing the Sentiment): He is a rajas devotee. In divine play, his name is "Vanraji." He has manifested from Praveena; therefore, he is of that very form of sentiment.

Prasang 1 – The Revelation of the Divine Form and

Receiving the Name

Once, Shri Gusainji came to Gujarat. Shri Gusainji stayed at the village of Lakshmidas. There, Lakshmidas came for the darshan of Shri Gusainji. Then Shri Gusainji showed Lakshmidas His own form. Lakshmidas received the direct darshan of the complete Supreme Purushottam through Shri Gusainji. Then Lakshmidas performed a full prostration before Shri Gusainji and made a humble request, saying, "Maharajadhiraj! Please bestow grace upon me and give me the Name." Then Shri Gusainji, out of His grace, bestowed the Name upon Lakshmidas and afterward accepted his submission. Lakshmidas was a worthy vessel of divine grace. Therefore, he made a request to Shri Gusainji, saying, "O Lord of grace! I desire to serve the divine form. Therefore, please bestow upon me the Bhagavat form. Then I shall serve." Then Shri Gusainji bestowed upon Lakshmidas a form of Lalji. He served that form very well with royal splendor.

Prasang 2 – Understanding the Natural Compassion of Shri

Gusainji

After that, once the offering of Annakut to Shri Govardhan Nathji had already been completed earlier. Shri Gusainji, being extremely pleased, took one rupee first with His own sacred hand from a Vaishnava. Then Lakshmidas Doshi said to Shri Gusainji, "Maharajadhiraj! This act has not been done rightly." Then Shri Gusainji asked Lakshmidas, "How is it not done rightly?" Then

Lakshmidas humbly submitted to Shri Gusainji, saying, "Maharajadhiraj! Do not take it by hand." Then Shri Gusainji remained silent. After some days, Shri Gusainji became very pleased regarding this matter. Then Lakshmidas said to Shri Gusainji, "Maharajadhiraj! You are great; You are God. You always do such acts. This is Your very nature. Just as the moon nourishes eighteen types of vegetation by sprinkling them with its nectar, yet it does not know that 'I am giving life to them.' Why is that? Because it is its natural disposition. But who can understand this? That even a little of this remaining is astonishing."

Bhav Prakash (Revealing the Sentiment): The inner meaning of this is that Shri Gusainji Himself is God. There is no deficiency of wealth for Him at all. He always and eternally performs Annakut and all such offerings. Yet, showing compassion toward living beings is His natural disposition. Therefore, Shri Gusainji took the offering of Annakut of Shri Govardhan Nathji from the Vaishnavas with His own sacred hand. In this way, He showed immense compassion toward living beings. But who can understand this? The intended meaning is this: what is in whose mind—how can it be known? Here it is said that not everyone understands this sentiment. Therefore, many are astonished, thinking that there is some deficiency of wealth at Shri Govardhan Nathji's place, and so Shri Gusainji takes this offering with His own hand. Those who understand it in this manner are harmed by such thinking. With this sentiment, Lakshmidas said to Shri Gusainji, "This act has not been done rightly." Understanding this matter, Shri Gusainji became pleased with Lakshmidas. Thus, this matter is such.

Upon hearing the words of Lakshmidas, Shri Gusainji Himself became extremely pleased and said, "Lakshmidas is truly a greatly graced Bhagavadiya, who has such knowledge of the divine form."

After that, Shri Gusainji went for the darshan of Dwarkaji Shri Ranchhodji. Lakshmidas also accompanied Shri Gusainji. After taking the darshan of Shri Ranchhodji, they became extremely pleased. Then Shri Gusainji had food prepared for Shri Thakurji and offered the bhog at the proper time. After the bhog was completed, Shri Gusainji Himself partook of the meal, and Lakshmidas also received the Mahaprasad. After that, Shri Gusainji stayed in Dwarkaji for several days and took the darshan of Shri Ranchhodji. Then Shri Gusainji departed from there. He came to Gujarat and arrived at Lakshmidas's home, prepared food, and offered bhog to Shri Thakurji. After the bhog was completed, Shri Gusainji Himself ate, and all the Braj residents and attendants also received Mahaprasad. That night, Shri Gusainji stayed there. After that, Shri Gusainji went to Shri Gokul.

Then Lakshmidas offered many gifts to Shri Gusainji and sent offerings to Shri Govardhan Nathji. He personally accompanied Shri Gusainji for some distance. Afterward, Lakshmidas bid farewell to Shri Gusainji and returned to his home. Then Shri Gusainji arrived at Shri Gokul, and Lakshmidas began serving Shri Thakurji in his own home. Later, Lakshmidas abandoned all worldly dealings. In this way, he spent his time.

He had such a simple nature. How far can one describe it? Day and night, he spent his life only in divine discourse. He did not waste even a moment in any other conversation. If any Vaishnava came, he showed them great affection and courtesy. He regarded Vaishnavas as the very form of Bhagavan. When a Bhagavadiya came, he went forward to meet them. Whatever divine discourse was asked, he would speak. Day and night, he kept his mind absorbed in divine discourse. He did not even understand other conversations. Thus, this Lakshmidas was such a greatly graced Bhagavadiya of Shri Gusainji, upon whom Shri Gusainji was always pleased. Therefore, there is no end to his Varta. How far can it be described?

Varta 51 - Dhyandas Kshatriya

Now the sentiment of the Varta of Shri Gusainji's sevak Dhyandas Kshatriya, resident of Gujarat, is being narrated.

Bhav Prakash (Revealing the Sentiment): He is a tamas devotee. In divine play, his name is "Manasadevi." He has manifested from Praveena; therefore, he is the embodiment of that sentiment.

Prasang 1 – Receiving the Name and Constant Companionship

Once, Shri Gusainji Himself went to Dwarkaji for the darshan of Shri Ranchhodji. There, Dhyandas received the Name from Shri Gusainji. After that, once Dhyandas came to Shri Gokul for the darshan of Shri Gusainji. There he made a submission before Shri Navanitpriyaji. From that time onward, Dhyandas remained near Shri Gusainji and never stayed far away. Wherever Shri Gusainji went, Dhyandas accompanied Him.

Jagannathdas also lived near Shri Gusainji. On Jagannathdas's hand there was a mark of a lotus. From whatever object he took something out, that thing would increase again; it would never diminish. Jagannathdas was very innocent, and he had no awareness of this matter.

Bhav Prakash (Revealing the Sentiment): Jagannathdas, in divine play, belongs to the group of Shri Yamunaji. His name there is "Kirti." He was born in Shri Gokul in the house of a Kshatriya Vaishnava. That Kshatriya Vaishnava had no offspring. Therefore, he thought in his heart, "If I have a son, I will offer him to Shri Gusainji." Later, by the will of Bhagavan, a son was born, and he was named Jagannath. When Jagannath became ten years old, that Kshatriya Vaishnava came to Shri Gusainji and made a humble request, saying, "Maharaj! I had made this resolve that if I had a son, I would offer him to You. Now this son has been born; therefore, please grant him refuge and keep him in Your service." Then Shri Gusainji, knowing Jagannathdas to be a divine soul, kept him near Himself. Shri Gusainji Himself saw the lotus mark on his hand; therefore, He instructed that Jagannathdas be entrusted with the keeping of His offerings. Thus Jagannathdas lived

with Shri Gusainji and took care of Shri Gusainji's offerings.

Jagannathdas had a very simple nature. He could not bear to see even the slightest sorrow of anyone. Therefore, whenever anyone came to Shri Gusainji to ask for something, Jagannathdas would give them from the wealth that was with him.

Once, many beggars came to Shri Gusainji. Jagannathdas had money from Shri Gusainji's offerings. When the beggars came to ask, Jagannathdas gave one coin to each of them. Then Dhyandas made a humble request to Shri Gusainji, saying, "Maharajadhiraj! Jagannathdas gives money to everyone—where does he get it from?" Then Shri Gusainji Himself said to Dhyandas, "When someone performs righteous deeds, the Lord Himself provides assistance. And one should never attribute fault to faultless things in Vaishnavas. Whoever does so becomes polluted himself. Therefore, you are a Vaishnava—be free from fault. Why do you attribute fault?" Hearing this, Dhyandas became extremely pleased. From that day onward, he took a vow, saying, "From today on, I will not look at anyone's faults, leaving aside even Bhagavat contemplation." From that day until the end of his life, Dhyandas did not see faults in anyone. Thus, this Dhyandas was such a greatly graced Bhagavadiya of Shri Gusainji. How far can his Varta be described?

Varta 52 - One merchant of Rajnagar

Now the sevak of Shri Gusainji, a merchant who lived in Rajnagar, his discourse is narrated as follows:

Bhav Prakash (Revealing the Sentiment): He is a “rajas” devotee. In divine play, his name is “Payonidhi.” He manifested due to intense mental restlessness; therefore his form is of inner emotion.

This merchant was born in Rajnagar, in the house of a baniya. That baniya was very wealthy and capable. Once, Shri Gusainji arrived in Rajnagar. At that time, that baniya, along with his son and entire family, became a sevak of Shri Gusainji. At that time, the baniya’s son —this very merchant—came to Shri Gokul. He rendered extensive service to Shri Gusainji. Later, he made a humble request to Shri Gusainji, saying, “Maharajadhiraj! Please bestow upon me Bhagwat-seva.” Then Shri Gusainji bestowed upon him a form of Lalaji and instructed him, saying, “Serve Him properly and well.”

After that, this merchant stayed in Shri Gokul for some days, learned all the methods of service from Shri Gusainji, and then returned to his homeland, Rajnagar. There, he began to serve Shri Thakurji very well. He would provide Mahaprasad to all visiting Vaishnavas. For anyone who lacked expenses, he would give them expenses. In this manner, he performed service.

Prasang 1 – The Offering of Ten Thousand Rupees

Once, he came to Rajnagar along with ten thousand Vaishnavas. They were going to Shri Gokul. At that time, this merchant sent an offering of ten thousand rupees to Shri Gusainji. And any Vaishnava who had no expenses, he provided expenses for them. In his home, he offered abundant and excellent food to Shri Thakurji. Thus, daily the Vaishnavas would receive Mahaprasad. All the Vaishnavas praised him greatly. Those ten thousand Vaishnavas from Gujarat came to Shri Gokul. All those Vaishnavas praised that merchant greatly before Shri Gusainji.

At that time, Chacha Harivanshji and Nagjibhai were sitting nearby. Hearing the praise of that merchant from the mouths of all the

Vaishnavas before Him, Shri Gusainji smiled and looked toward Chacha Harivanshji and Nagjibhai. Then Nagjibhat and Chacha Harivanshji humbly submitted to Shri Gusainji, saying, "Maharajadhiraj! That merchant is Your sevak. It is only proper that such praise be spoken of him. But You heard his praise and said nothing, only smiled and cast a gracious glance toward us. What is the reason for this?"

Then Shri Gusainji said, "Offerings made with a wish are of two kinds. One kind is when a person considers wealth insignificant and performs the offering. Such people have much humility and meekness. Because of this, the Lord becomes quickly pleased. The other kind is when people consider wealth as a substantial possession and make offerings. In them, humility does not arise. In their minds remains their own sense of superiority, thinking, 'This offering has been performed very well.' In this manner, they display it outwardly and make it known to everyone. In such offerings, there is no satisfaction of Bhagwan."

Hearing this, among those ten thousand Vaishnavas, four Vaishnavas were very discerning. They submitted to Shri Gusainji, saying, "Maharaj! In our land, we do not know anyone comparable to this merchant. Why, then, are you not pleased upon hearing his praise?" Then Shri Gusainji smiled and said, "The Vaishnava path is very difficult and subtle. It cannot be understood by just anyone. Only when one associates closely and observes the subtle vision of the emotions of the heart does one truly understand."

Then those four Vaishnavas humbly requested Shri Gusainji, saying, "Maharaj! If You kindly show us such a Vaishnava, then we will keep company with him for four nights." Then Shri Gusainji, showing mercy, said to those four Vaishnavas, "In Agra, there lives a Kanaujiya Brahmin couple, husband and wife. Go to Agra and inquire from Santdasji. Keep their company." Then those four Vaishnavas bowed to Shri Gusainji and immediately departed for Agra the next day. When they arrived in Agra, they first went to the house of Santdasji. Santdasji welcomed them with great respect and honor, asked about Shri Gusainji's well-being, and said, "Vaishnavas, for what purpose have you come to this town?"

Then the four Vaishnavas said to Santdasji, "Shri Gusainji has sent us to a certain Vaishnava couple." Then Santdasji took those four Vaishnavas along and showed them the door of the house where that couple lived. Thinking, "Why has Shri Gusainji sent them here, and for what purpose?" and deciding not to remain involved himself, Santdasji returned to his own home. Then those four Vaishnavas

entered that house. The wife had already finished cooking, and the husband, after adorning himself and offering bhog, came outside. At that moment, the Vaishnavas began remembering Bhagwan. The man asked them, “Vaishnavas, from where have you come?”

Then the four Vaishnavas said, “Shri Gusainji has sent us to you. We have come from Shri Gokul.” Merely upon hearing the names of Shri Gusainji and Shri Gokul, the man’s heart became overwhelmed. He immediately ran from the untouchable area and embraced the four Vaishnavas with great affection. He then accommodated all four in his home. After that, the Brahmin said to the Vaishnavas, “Shall I arrange water for you? Bathe here.” Then the Vaishnavas said, “After taking darshan of Rajbhog and Ati, we will go and bathe in Shri Yamunaji. Until then, you should continue the service work you are doing.”

Then that Brahmin, after bathing, returned to the temple and said to his wife, “Four Vaishnavas have been sent to us by Shri Gusainji from Shri Gokul. Shri Gusainji has shown great mercy upon us by taking care of us.” Then the wife said, “Shri Gusainji is supremely compassionate, who takes care of destitute souls like us.” Then the wife said, “There is very little ghee. From where will you bring it to prepare Rajbhog?” Then that Vaishnava took a small bowl, placed his turban on his head, and immediately went to the market. A baniya had just purchased ghee and was straining it into his vessel. At that moment, the Vaishnava came and said, “Whatever the price of a quarter seer of ghee is, I will pay. Please give me the ghee quickly.” The baniya gave him a quarter seer of ghee. The Vaishnava immediately took the ghee and returned with great joy.

When the Vaishnava returned home, he was so absorbed in bliss after bathing that he forgot about the turban. He cooked the meal and went inside. Where the wife was offering Rajbhog, the husband also offered bhog there. Both husband and wife were absorbed in the sentiment of mental service, so neither was aware of the other. In this way, both offered Rajbhog and then came outside. Then the husband and wife began contemplating the sentiments of Rajbhog service at the home of Shri Nandarajji, at the homes of the Braj devotees, and at the home of Shri Vrishabhanji.

Bhav Prakash (Revealing the Sentiment): Here it is shown that a Vaishnava should perform Bhagwat-seva with the sentiments of the Braj devotees. Through this, restraint is perfected. After offering bhog, one should cultivate the feeling of the Lord partaking according to the time. How is this done?

For example, in winter, Thakurji eats at Nandalaya. Sometimes He is invited to the homes of the Braj devotees and eats there. One should contemplate such sentiments. In summer, one should contemplate the sentiment of light meals. On the banks of Shri Yamuna, in dense forests, at Shyam Dhak, and other places, Thakurji grazes cows. There, along with the circle of friends, the Lord engages in laughter and play. At that time, He feels hungry. Climbing trees, He looks toward the houses of those bringing food. Sometimes the carriers of food lose their way. Then the Lord plays His flute. Hearing it, many food-bearers come along the path, carrying baskets of food on their heads. Many meals from the homes of Braj devotees arrive there. Then Shri Thakurji gives His leftovers to His friends. There, many kinds of games take place—sometimes snatching, sometimes grabbing, sometimes joking, sometimes playful signaling. One should cultivate many such sentiments. And in the rainy season, the beloved and lover enter the forest. There, they behold the beauty of the forest. Then rain begins to fall, and Shri Swaminiji becomes drenched. Then Shri Thakurji loosens His waistband and covers Her with it. There are many jewel-studded and gem-adorned groves, and in them the beloved couple sit together. There, the sakhis bring various kinds of offerings. Shri Thakurji lovingly persuades and feeds Priyaji. Then Shri Swaminiji says, “First, You partake.”

In this way, both speak sweet words to each other. Lalita and the other sakhis observe this beauty. Then Lalita feeds both of them. One should cultivate many such kinds of sentiments. This is the established method of the path of Shri Acharyaji: whatever sentiment a Vaishnava forms from a pure heart, in that very manner Shri Prabhu directly accepts it. This is what Shri Gusainji says in the Shri Vallabhashtak. The shloka is: यस्मादिस्मन ् ि स्थतौ यित्कम प कथम प क्वाप्युपाहतु मच्छ त्यद्धा तद् गोपीकेशः स्ववदनकमले चारुहासे करो त ॥। (Thus, in this Pushti Marg, whatever a Vaishnava, in whatever manner and at whatever place, desires to feed the Lord, the very Lord of the Gopis—Shri Krishna—accepts it in that same manner and at that same place, smiling joyfully with His lotus-like face)

Therefore, a Vaishnava should cultivate such sentiments. And whatever sentiment arises in the heart, one should sing the kirtans of the Ashta-sakhas and other devotees of Bhagwan corresponding to that sentiment. Through this, the Lord partakes of the offering. This is certain.

Now, those four Vaishnavas observed that the Vaishnava had brought ghee from the market along with his turban, and thus the entire untouchable state had been contaminated. Then the four Vaishnavas

began to think among themselves: “Shri Gusainji sent us here. This Vaishnava is good and has much affection, but he has no proper conduct or ritual discipline. Therefore, now Mahaprasad should not be taken here.” Then another Vaishnava said, “Come, let us go to Shri Gokul.”

Then all four decided: “Let one Vaishnava take all the wooden sandals and go sit at the village gate. The three of us will take darshan of Rajbhog and Aarti, and on the pretext of bathing in Shri Yamunaji, we will follow afterward.” Thus, one Vaishnava took all the wooden sandals and went and sat at the village gate.

When the time for Rajbhog arrived, the husband and wife both went inside and completed the Rajbhog. After offering betel and completing the Aarti, the Brahmin called the Vaishnavas for darshan. Then the three Vaishnavas went for darshan. Shri Thakurji understood, “These people have come for darshan deceitfully. My sevak is guileless, and they have practiced deceit toward him. Therefore, it is not appropriate to grant them darshan.” Thinking thus, Shri Thakurji did not give them darshan.

Then those three Vaishnavas understood in their minds: “This Vaishnava shows affection outwardly, but there is no Bhagwat-dharma within. Shri Thakurji is not present here. For whom should we engage in Bhagwat discourse? Therefore, it is better to leave quickly.” In this way, Shri Thakurji made the minds of those three Vaishnavas despondent.

Afterward, that Brahmin Vaishnava performed Rajbhog and Aarti. Then the three Vaishnavas came out of the temple. The wife remained engaged in arranging the Lord’s resting. The male Vaishnava came to them and humbly requested, “Please bathe quickly and take Mahaprasad. Where has your fourth Vaishnava companion gone?” Then the three Vaishnavas said, “One Vaishnava has gone to bathe in Shri Yamunaji. We too will go and bathe in Shri Yamunaji. Then we will do whatever you say.”

Then that Brahmin Vaishnava said, “Please bathe quickly and return. You have been traveling and must be hungry.” Then those three Vaishnavas left and reached the gate of Agra. There they saw that the fourth Vaishnava was sitting there. He asked them, “Did you three have darshan?” They replied, “What darshan? Shri Thakurji is not there at all. The materials, vessels, throne, backdrop, and everything else are there, but Shri Thakurji is not there. Therefore, this Vaishnava shows much affection outwardly, but there is no inner dharma. He

went straight into the kitchen after bringing ghee from the market. He displays much affection toward Vaishnavas. Someone must have praised him before Shri Gusainji. Shri Gusainji, being childlike and supremely innocent, must have thought that this Vaishnava is very good."

Hearing the words of those three, the fourth Vaishnava said, "It is good that we did not take water or Mahaprasad at his house. Otherwise, our entire intellect would have been corrupted. Therefore, now leave quickly. If he comes searching for us, it will not be good." Then all four took their wooden sandals and belongings and left from there. They came to Gau Ghat and stayed there.

Meanwhile, in Agra, the Vaishnava couple realized that if those Vaishnavas bathed in Shri Yamunaji, they would return to take Mahaprasad. The time for putting the Lord to rest arrived, but the Vaishnavas did not come. Then the wife said, "I will bathe and attend to Shri Thakurji. You go search at the ghats of Shri Yamunaji and at the homes of Santdasji and other Vaishnavas and bring news."

The wife bathed and performed the Lord's resting. The husband first searched all the ghats of Shri Yamunaji, then went to the houses of Santdasji and other Vaishnavas. After searching unsuccessfully, when one watch of the night had passed, he returned home. Then the wife asked, "Did you not find the Vaishnavas anywhere?" The husband replied, "We have committed a great offense. How can the Vaishnavas of Shri Gusainji show mercy upon us? There is no dharma in us at all; we are filled only with faults." In this way, both husband and wife began reflecting upon their own faults and resolved not to take Mahaprasad.

Bhav Prakash (Revealing the Sentiment): They thought, "Shri Gusainji mercifully sent Vaishnavas to us, but those Vaishnavas, becoming displeased, left our home. Now it is not proper for us to take prasadam or even to live." In this way, they reflected upon their own faults. This is the method of the path: to continuously reflect upon one's own faults. Through this, humility is perfected. Then the Lord becomes pleased and reveals His presence. If one brings the faults of others into one's heart, one's own spiritual knot is lost; humility is not perfected, and one becomes a great offender.

Thinking thus, they gave all the Mahaprasad and the entire Rajbhog offering to the cows. Then both husband and wife lay down in great anxiety. When midnight passed, Shri Thakurji, Shri Madan Mohanji, spoke, saying, "Vaishnava, why are you grieving? Those four

Vaishnavas have gone to Shri Gokul. You brought ghee from the market and were in supreme bliss, forgetting bodily awareness. With your turban still on, you came straight from the market into the kitchen and offered Rajbhog. I was fully pleased and partook of it. Those four people noticed your fault; therefore, I did not give them darshan at the time of Rajbhog and Aarti. They went to Shri Gokul. Why have you remained hungry now?"

In this way, Shri Thakurji said to them, "Do not feel sorrow in your hearts." Then the husband and wife said, "Maharaj! In this matter, we alone are at fault. Shri Acharyaji Mahaprabhu established certain boundaries, and we transgressed them. We came into the kitchen directly from the market, and the entire untouchable state was contaminated. If Vaishnavas see a lack and feel disturbed, that is the way of the path. But why didn't you give darshan to those four Vaishnavas?"

Then Shri Thakurji said, "You did not knowingly violate the rules of the path. You came into the kitchen compelled by love. Love is my very form. When my form was manifested, nothing became contaminated at that time. If someone knowingly commits misconduct, then I become displeased with them." Then the husband and wife said, "Maharaj! Now we cannot take Mahaprasad. Four Vaishnavas left our house hungry." Hearing this, Shri Thakurji smiled and remained silent.

Bhav Prakash (Revealing the Sentiment): This is because Shri Thakurji saw the firm Bhagwat-dharma of this husband and wife. The dharma of a Vaishnava is that whoever comes to one's home should be fed prasadam. These were Vaishnavas sent by Shri Gusainji; therefore, how could they themselves take prasadam before feeding them? Then morning came. The husband and wife realized that the Lord's untouchable state had been contaminated. Therefore, they removed everything, established a new untouchable arrangement, brought fresh items from the well, prepared Rajbhog again, and fed all the Mahaprasad to the cows. Both of them remained seated, still fasting.

Bhav Prakash (Revealing the Sentiment): Here there is a great doubt: Shri Thakurji told this Vaishnava, "Love is my form; therefore, at that time nothing became contaminated." Then why did this Vaishnava remove the untouchable state? Did he not obey Shri Thakurji's command? What is the reason for this? It is explained thus: this Vaishnava is a sevak of Shri Acharyaji. The dharma of a sevak is to act according to the command of one's master. Therefore, by acting according to the established practices of the path of Shri Acharyaji,

Shri Acharyaji is pleased.

The rule of Shri Acharyaji's path is this: if contamination occurs unknowingly, then there is no fault until knowledge arises. When this Vaishnava gained knowledge, he removed the untouchable state. And Shri Thakurji himself follows the boundaries established by Shri Acharyaji. Therefore, a Vaishnava should perform seva according to the boundaries of Shri Acharyaji, and thus Thakurji is pleased.

And when Thakurji said, "At that time nothing was contaminated," that applied only to that moment. Now, that state of intense love was no longer present, because knowledge had arisen. In the state of knowledge, contamination does occur. Thakurji also spoke those words as a test, meaning, "Let Me see whether this Vaishnava follows My words or follows the boundaries of Shri Acharyaji." This Vaishnava had taken complete refuge in Shri Acharyaji Mahaprabhu, and therefore he removed the untouchable state. Thus, Thakurji was pleased.

After this, those four Vaishnavas stayed two nights at Gau Ghat. Then they rose and departed for Shri Gokul. When a little over one watch of the day had passed, they arrived in Shri Gokul. At that time, Shri Gusainji had offered Rajbhog to Shri Navaneetpriyaji and was proceeding to perform the midday worship at Shri Thakurani Ghat. At that moment, those four Vaishnavas arrived and bowed to Shri Gusainji. Shri Gusainji, being displeased with them, turned His back toward them and sat.

Bhav Prakash (Revealing the Sentiment): This is because turning one's back signifies outward-facing consciousness. Shri Gusainji knew that these four Vaishnavas were outward-facing; therefore, He showed them His back.

Then the four Vaishnavas humbly requested Shri Gusainji, saying, "Maharajadhiraj! What is our offense? We went to the Vaishnava in Agra as you instructed." Hearing this, Shri Gusainji angrily said, "I did not send you there to observe their external actions. If you had stayed there for two or four days and observed the emotions of the Vaishnavas' hearts, you would have understood. Instead, you committed an offense against those Vaishnavas. Therefore, Shri Thakurji did not give you darshan. That husband and wife have not eaten anything even until now and are in great anguish. This causes great sorrow in my heart." Upon hearing this, those four Vaishnavas bowed to Shri Gusainji and immediately departed again for Agra. That night, they returned and stayed at Gau Ghat. None of the four took

Mahaprasad. They said among themselves, “The intellect of all four of us has become corrupted. Shri Gusainji Himself had sent us, yet we did not have faith in Shri Gusainji’s words.”

After that, early in the morning, all four Vaishnavas rose quickly and departed. They went to the home of the Brahmin Vaishnava couple in Agra. The wife had bathed and was preparing the Rajbhog in the kitchen. The husband, after adorning himself and offering bhog to Shri Thakurji, had come outside and was sitting there. When that Brahmin Vaishnava saw the four Vaishnavas, he ran and fell at their feet and said, “Vaishnavas! I have committed a great offense. I have wronged you.” Then the four Vaishnavas said, “You have not wronged us; rather, we have wronged you. Because of us, Shri Thakurji became displeased and did not give us darshan, and Shri Gusainji also became displeased and did not give us darshan. Now please forgive our offense. Whatever you say, we will now do exactly that.”

Hearing this, the heart of that Brahmin Vaishnava overflowed, and he said, “Vaishnavas, please sit. The Lord will set everything right.” Then the Brahmin Vaishnava said, “Water is ready; please bathe.” He then bathed all four Vaishnavas. After bathing, the four Vaishnavas began performing their daily observances. After offering Rajbhog, the wife came outside. Remembering Bhagwan, she humbly pleaded with the four Vaishnavas in many ways, saying, “Please forgive our offense. We are entangled in the world and remain in the form of faults.” Hearing this, the four Vaishnavas said, “You are blessed, and your dharma is supremely exalted. Shri Gusainji praises you with His own mouth. We did not recognize your true form; therefore, we suffered so much sorrow.”

Bhav Prakash (Revealing the Sentiment): In divine play, this Brahmin Vaishnava is Mridu-bhashini, and the Brahmin Vaishnava’s wife is Komalangi. Both belong to the group of Shruti-rupa. These four Vaishnavas are the two companions of each of them. Their names are Hansagamini, Brahmanandini, Kokila, and Kalavati. Hansagamini and Brahmanandini are companions of Mridu-bhashini, and Kokila and Kalavati are companions of Komalangi. Mridu-bhashini and Komalangi nourish the sentiments of these four companions. Therefore, here too Shri Gusainji Himself sent the four Vaishnavas to these Vaishnavas. But at first, those Vaishnavas did not recognize their true form and therefore experienced sorrow. Then Shri Gusainji, under the pretext of displeasure, showed grace and sent them again. At that time, the four Vaishnavas gained knowledge of the true form of these Vaishnavas, and through their company, they also gained knowledge of their own true form. After some time passed, the wife completed

the Rajbhog, had achaman performed, and offered betel. Then, at the time of Rajbhog-Aarti, she called the four Vaishnavas for darshan. Shri Thakurji gave darshan to all four with anger. Therefore, great fear arose in the hearts of the four Vaishnavas.

Bhav Prakash (Revealing the Sentiment): Why was this so? Because Thakurji becomes displeased due to offenses against Vaishnavas. Surdasji has sung:

हम भक्तन के भक्त हमारे । सु न अजुन प्र तज्ञा मेरी यह ब्रत टरत न टारे। भक्तन काज लाज हो छांडों पाऊं प्यादे

धाऊ। जहां जहां भीर परे भक्तन को तहां तह जाइ छडाऊं। जोई बैर करे भक्तन सो सो बैरी नज मेरो। दे ख बचा र

भक्तन के नाते रथ हांकत हूं तेरो । भक्तन के जीते हो जीतों भक्तन हारे हारू । 'सूरदास' जो-भक्त वरोधी सो चक्र

सुदरसन मारूं ।

“I am the servant of My devotees. Hearing Arjuna, this is My vow; I never abandon it. For the sake of devotees’ honor, I cast aside shame and run barefoot. Wherever devotees face

distress, there I go and rescue them. Whoever bears enmity toward My devotees, that

one is My own enemy. Considering the bond with devotees, I drive your chariot. If My

devotees win, I win; if My devotees lose, I lose. Says Surdas: Whoever opposes devotees, I

strike with the Sudarshan Chakra.”

✿✿✿

Those four Vaishnavas had committed an offense toward the Brahmin Vaishnava couple; therefore, Thakurji gave such darshan to instill fear. However, those four Vaishnavas are also sevaks of Shri Gusainji. Therefore, by causing fear in this manner, their prior faults were removed. Then grace was bestowed, which is now being described. Afterward, when the Lord was put to rest, the four Vaishnavas said among themselves, “Shri Thakurji did give darshan, but it was filled with great anger. Now, whatever this husband and wife say, we must do exactly that. When we please them, then Shri Thakurji will be

pleased."

Then the husband and wife came to the four Vaishnavas and said, "Do whatever pleases you. Whether you take unsifted prasadam or sifted prasadam, do so. Do not hesitate about anything." Hearing this, the four Vaishnavas said, "Offer whatever Shri Thakurji has partaken of. First, place the plate of sifted prasadam. Now there is no doubt in our minds." Then the husband and wife placed before the four Vaishnavas both sifted and unsifted plates of Mahaprasad. The four Vaishnavas, becoming extremely pleased, took the Mahaprasad. Afterward, they rose, washed their hands, and rinsed their mouths. Then the husband and wife offered them betel, which they ate.

After that, the husband and wife took a plate of Mahaprasad for the cows and went outside. Then they brought Mahaprasad and sat with the four Vaishnavas on the dining platform. They began engaging in discourse about Bhagwan. When it was time to put the Lord to rest, they rose. Later, at the time of after Sen, they again fed Mahaprasad to the four Vaishnavas. The husband and wife would take prasadam at one time, then not take it again.

Later that night, they again sat together for Bhagwat discourse. They rose at the time of Mangala. In this manner, fifteen days passed. The limbs of the four Vaishnavas became filled with Bhagwat essence. Then the four Vaishnavas bowed to the husband and wife and said, "Blessed are you Vaishnavas, upon whom Shri Gusainji has bestowed this divine rasa." Afterward, when the four Vaishnavas went for darshan, Shri Madan Mohanji glanced upon them with a merciful gaze. As a result, every hair on the bodies of the four Vaishnavas blossomed with joy.

Afterward, when the Lord was put to rest, the four Vaishnavas, being pleased, asked leave from the husband and wife. Then the husband and wife said, "Stay one more day. Vaishnavas like you are extremely rare. It is only by the grace of Shri Gusainji that you were sent here, and thus such a relationship was formed. Otherwise, where would we have had darshan of Vaishnavas?" Hearing this, the four Vaishnavas humbly submitted, "When we once left after displeasing you, Shri Gusainji became displeased with us. Therefore, only when you are pleased and give us leave will we depart." Then the husband and wife said, "Stay with us for three more nights." Thus, the four Vaishnavas stayed three more nights.

On the fourth day, after the Rajbhog-Aarti and darshan, the four Vaishnavas took Mahaprasad. Then the husband and wife came to

them, and the four Vaishnavas asked leave. The husband and wife, according to their means, sent an offering to Shri Gusainji and said, “Offer our obeisance to Shri Gusainji along with all the children. Remember Bhagwan on behalf of all Vaishnavas. And please, by your grace, come again soon.” Then both of them accompanied the four Vaishnavas to see them off and went as far as the gate of Agra. The four Vaishnavas made many humble requests, and then took leave of the Vaishnava couple. The husband and wife returned to their home. The four Vaishnavas departed for Shri Gokul, so intoxicated with Bhagwat rasa that they could hardly walk along the road.

After twelve days, they arrived in Shri Gokul at the time of Utthapan. At that time, Shri Gusainji had risen from rest and was seated upon the gaddi with cushions. From a distance, Shri Gusainji saw the four Vaishnavas approaching, absorbed in Bhagwat rasa. Then Shri Gusainji said to Chacha Harivanshji, “Chachaji! Now these four Vaishnavas have attained the company they needed.” The four Vaishnavas came and bowed at the lotus feet of Shri Gusainji and submitted, “Maharajadhiraj! Exactly as you commanded, so it happened. Out of ignorance, we saw only external actions and committed an offense against Vaishnavas. Because of that, You too became displeased with us, and the Thakur of that husband and wife, Shri Madan Mohanji, also became displeased and did not give us darshan. Later, when the Vaishnavas became pleased, Shri Thakurji also became pleased, and You too became pleased. By Your grace, we had darshan of such Vaishnavas.”

Hearing this, Shri Gusainji said, “That husband and wife perform seva extremely well. Not even for a single day does worldly impulse arise in their minds. They remain constantly absorbed in Bhagwat sentiment. They too have attained such exclusive dedication through association with Harivanshji. Without the company of Vaishnavas, the path does not become established in the heart.” In this manner, Shri Gusainji praised that husband and wife greatly with His own mouth. Those husband and wife were supreme Bhagwadiyas, and that merchant too was a recipient of Shri Gusainji’s grace. Therefore, how far should their discourse be narrated?

Varta 53 - One Rajput of Mahikatha

Now the sevak of Shri Gusainji, a Rajput Garasiya of Kanthe, tells the sentiment of this account.

Bhav Prakash (Revealing the Sentiment): He is a tamas devotee. In the lila, her name is Kelini. She is in the group of Pulidini. She appeared from "Man-aturi." Therefore their form is of bhav. And there is one sakhi of "Kelini." Her name is Rama. She became the wife of that Rajput.

So on the bank of the Mahinadi there was a village; there this Rajput Garasiya was born. That Garasiya used to collect the king's revenue there. When the son became eighteen years old, then that Garasiya died. After that the king kept him on that work. So he used to collect this revenue.

Prasang 1 - First Meeting and Acceptance

So at one time Shri Gusainji was going to a foreign region. On the way a village came. There he stayed. And this Rajput in that village had to take the king's remaining revenue, so he used to take it according to the king's custom. At that time Shri Gusainji was seated in a vehicle. He was traveling. Then to that Rajput there was darshan of Shri Gusainji as the directly manifest complete Purushottam. Then that Rajput came near Shri Gusainji, did a full prostration dandavat, and made a request, that "Maharajadhiraj! I am a very great offender. I have fallen very much. I take revenue by troubling people. Therefore I make this request. I am your slave. You have shown mercy and given darshan. Now show favor and accept me. I am the servant of servants."

Then Shri Gusainji gave the command, "You take what is to be taken." Then Rajput made a request, "Maharajadhiraj! Now how is taking to be done? Now accept me. And show mercy and come to the slave's village." Then seeing that Rajput's very great humility, Shri Gusainji gave that Rajput name and had his petition presented. Then that Rajput did a full prostration dandavat and again made a request, "Maharajadhiraj! Now tell such a method by which the mind may attach here." Then Shri Gusainji, showing mercy on his head, gave the swarup of Lalji and, with kumkum, stamped the mark of his own two

feet and sent cloth. So that Rajput, by your favor, began to do seva properly. Then all the people of his house and village became sevaks. And he told him all the ways of seva, and all the ways of the path. After that Shri Gusainji departed from there. Then that Rajput made many offerings. He came to see him off for one kos beyond the village. And he made this request, “Just as you have given darshan, in the same way, showing mercy, you will give darshan again soon, O Raj!” After that, in a few days Shri Gusainji arrived in Shri Gokul.

Prasang 2 - The Bubble and the Teaching About Love

And one day Shri Gusainji was cleaning his teeth. From among the teeth a bubble of a jowar grain came out. At that time Chacha Harivanshji was standing there. Then Chacha Harivanshji asked Shri Gusainji, “Raj! What is this?” Then Shri Gusainji gave his command, “In such-and-such a country there is a Rajput Vaishnav; he has offered cooked bhog of jowar. This is its bubble.” Then Chacha Harivanshji made a request to Shri Gusainji, “Maharajadhiraj! At what time is this such a thing stuck in the teeth?” Then Shri Gusainji said to Chacha Harivanshji, “Go and see and come.” Then Chacha Harivanshji left Shri Gokul. In a few days he went and reached there.

Then when he went into that village, the Rajput Vaishnav heard, “Shri Gusainji’s greatly favored, great Bhagvadiya Harivanshji has arrived.” Then that Rajput took Harivanshji to his own house. With great honor he lodged him in a good place. Then joining his hands, he stood in front and made a request, “Blessed is my fortune that you have come.” Then Harivanshji asked, “At what time is your Shri Thakurji now?” Then that Rajput said, “Rajbhog has come.” Then Harivanshji asked, “Who does the cooking, and who offers the bhog?” Then that Rajput said, “The wife cooks. She offers the bhog. You come and see. It is offered according to the ways of our path.”

Then Harivanshji went into his Shri Thakurji’s temple. Moving aside the screen, he looked. Then that Rajput also looked. When they looked, Shri Thakurji was eating while hanging down. The chowki was far away. Then that Rajput, wearing all five clothes, was standing. He went into the temple and moved the chowki. Seeing this, Harivanshji remained silent. He did not say anything. After that, the bhog was removed.

Then that Rajput said to Harivanshji, “Take mahaprasad.” Then Harivanshji said, “I take it only after doing it with my own hands,

because I did not see proper conduct there. And you did not wash your hands after wearing the clothes. You moved the chowki just like that." After that he brought food in front of Harivanshji, saying, "All the preparation of the cooking has been done." Then that Rajput said, "You do the cooking and take mahaprasad; after that we will take it." Then Harivanshji immediately bathed, cooked, offered bhog, removed the bhog, and took mahaprasad. Then the Rajput husband and wife, both persons, took mahaprasad.

After that Harivanshji asked that Rajput, "In such-and-such month, on such-and-such day, at what time did you offer to Shri Thakurji? And what extra items beyond the daily did you offer?" Then they said, "When we offered the cooked jowar." Then Chacha Harivanshji, hearing this, stayed silent. After that Harivanshji took leave of that Rajput and left. Then that Rajput had a full prostration dandavat conveyed to Shri Gusainji, and sent an offering—an offering for Shri Govarddhan Nathji to Shri Gusainji. After that he bid farewell to Chacha Harivanshji properly. In a few days he came to Shri Gokul.

Then he went into the sitting assembly near Shri Gusainji. He did darshan and did dandavat. The offering that that Vaishnav Rajput had sent, he handed to the storekeeper. Then that offering of Shri Govarddhan Nathji was placed separately. Then he did dandavat from the side of that Rajput Vaishnav. Then there Shri Gusainji asked Chacha Harivanshji, "Did you see that Rajput?" Then Harivanshji said, "Maharaj! I saw him. But I did not take mahaprasad there. And I did not see any proper conduct. Therefore I did not take it."

Then Shri Gusainji commanded Harivanshji, "You went to that Vaishnav Rajput's house to see conduct, and you saw it and came. But did you see anything else? Did you not see his affection and parental tenderness? You saw this conduct. But for us, the Vaishnav's love and affection, and the humility of the mind—these are to be seen. What is the use of his outward actions?"

Bhav Prakash (Revealing the Sentiment): Here it is shown that in the Pushtimarg the Lord does not look at the creature's outward actions. Because the Lord becomes bound by affection. Where there is affection, there is no need for outward action. In the Pushtimarg, by the strength of the "prameya," the Lord Himself saves the soul. Shri Gusainji gives this command in the vignapti; that shloka "Kriyanpurv jiv staduchitakritischapi kiyati bhavan yatsapeksho nijacharanadane bat bhavet" By this, the affection of the Vaishnav's heart is supreme. Without affection, actions do not bear fruit.

So this Vaishnav should have a sense of “mine-ness” toward Vaishnavs. And there one should see attachment toward Vaishnavs. Here he, wearing clothes, moved the chowki in the temple. But Shri Govarddhan Nathji Himself ate with love. Therefore this conduct was not seen. So earlier the Bhagvadiya has sung.

भजी सखी भाव-भा वक देव । को ट साधन करो कोऊ तौऊ न मानै सेव ।

धुम्रकेतु-कुमार मांग्यो, कौन मारग प्री त । पुरुष तें त्रय-भाव उपन्यो, सबै उलटी रीत ।

बसन–भूषन पलट प हरे, भाव सौ संजोइ। उल ट मुद्रा दई अंकन, बरन सूध होइ।

वेद व ध कौ नेम नहीं, जहां प्रेम की पहचान । ब्रजबधू बस कये मोहन, 'सूर चतुर सुजान ।

I have worshipped, O friend, the Lord who responds to inner feelings. Even if someone

performs millions of spiritual disciplines, still He does not accept that service. The son of

Dhumraketu asked, which path is love. From the male arose the female-bhava, and all

customs were reversed. Clothes and ornaments were worn in reverse, carefully holding

the inner feeling. Reversed gestures and marks were adopted, and the form became pure. Where love is recognized, there is no rule of Vedic injunction. The women of Braj brought

Mohan under their sway, says Sur, O clever and wise one.

✿✿✿

So there, action was not seen. Therefore one should not look at the Vaishnav’s outward action. This is the sign of Shri Ji’s grace. So Shri Gusainji explained and said this to Chacha Harivanshji. So that Rajput was such a grace-receiving Bhagvadiya of Shri Gusainji, whom Shri Gusainji praised. Shri Thakurji Himself also showed him experience. Therefore, how far should the account of these be told?

Varta 54 - A Patel for whom a cart was sent

Now the sentiment of the discourse of a Patel Kunbi sevak of Shri Gusainji, a resident of Gujarat, is being narrated.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In divine play, her name is “Anguri.” He manifested from Manuaturi; therefore, he is of the form of sentiment itself.

Prasang 1 – The Journey for Darshan and the Lord’s

Compassion

Once, Shri Gusainji went to Dwarka for the darshan of Shri Ranchhodji. On the way, this Patel Kunbi became his sevak. It had been many days since he had obtained the darshan of Shri Gusainji. Therefore, this Patel reflected that to obtain darshan of Shri Gusainji, one must go to Shri Gokul. He was destitute.

Once, a large group set out from Gujarat for the darshan of Shri Govardhan Nathji and Shri Gusainji. With them went many wealthy people carrying valuable goods. This Patel also went along with them. He would do service for someone or the other and fill his stomach as he came along. Later, Patel was released from service. Then the Patel thought in his mind that now he would obtain darshan of Shri Govardhan Nathji and Shri Gusainji and then return home. Now who would turn back? Resolving this, he continued on the same path with those Vaishnavas.

Later, when two halts remained before reaching Shri Nathji Dwar, that Vaishnava developed fever. Somehow, at one halt, he reached with great difficulty by evening. When one halt still remained before Shri Nathji Dwar, the Patel said to the Vaishnavas traveling with him, “Brothers, if tomorrow someone lifts me onto a cart and takes me along, then by your grace I will obtain darshan of Shri Govardhan Nathji.” But they were all wealthy people carrying valuables. Intoxicated by their wealth, none of them accepted his request. Then he spoke to everyone and fell silent, sitting quietly.

Later, throughout four watches of the night, this thought arose in his mind: “This is the condition of my body, and how will I obtain darshan of Shri Govardhan Nathji tomorrow?” His heart burned intensely with anxiety. Shri Govardhan Nathji Himself could not bear this anguish. At that very moment, Shri Govardhan Nathji went to Shri Gusainji and narrated all the details.

Shri Govardhan Nathji said to Shri Gusainji, “At such-and-such a village, this sevak is with the group. Send a cart there immediately. Arrange for this Vaishnava to have darshan once at the time of evening aarti. Tell the cart driver that only that Patel should be seated alone on the cart, and no one else.” Having said this to Shri Gusainji, Shri Govardhan Nathji returned to the temple.

Then Shri Gusainji rose and observed that four or five gharis of night still remained. He summoned his special cart, explained all the details to the driver, and instructed him that from that group, the Patel should come here first. The driver drove the cart swiftly. At dawn, the cart reached that group.

At that time, all the companions were brushing their teeth. The driver asked them, “Where is that Patel?” Hearing the driver’s words, all the companions were filled with great astonishment and said, “Brother, Shri Gusainji has shown great grace upon him. He is calling him and seating him on a cart. Therefore, it would be good if that Patel somehow sits in your cart. He had come to us earlier, but none of us accepted his request. And if this Patel says anything of his own before Shri Gusainji, Shri Gusainji might become displeased with us. Therefore, now take him along with you in your cart.”

While they were still thinking this over, the driver called out to the Patel. The Patel rose and came forward. The driver said to him, “Climb onto this cart quickly; it will get late. Shri Gusainji is urgently calling you. The Lord has sent His own special cart for you. I have come here within four gharis. Therefore, within four gharis, I will arrange your darshan of Shri Govardhan Nathji before all the others. So mount quickly.”

Knowing this incomparable grace of the Lord, the Patel became thrilled, with his hair standing on end. He offered a full prostration and mounted the cart. Immediately, the cart was driven off. All the others were left gazing in wonder and astonishment. The Patel sat in the cart and traveled with the speed of the wind.

He arrived at the time of Shri Nathji’s adornment. The driver

informed, “Maharaj, that Patel is standing at the temple doorway.” Shri Govardhan Nathji and Shri Gusainji smiled at each other and were greatly pleased. Shri Govardhan Nathji said, “Give him darshan at this very moment.” Shri Gusainji replied, “This is not according to protocol. However, if such is Your command, then I shall do it.” Hearing Shri Gusainji’s words, Shri Govardhan Nathji became silent.

Bhav Prakash (Revealing the Sentiment): Because Shri Govardhan Nathji Himself had not granted him the gift of sakhya bhakti, therefore without sakhya relationship, no one may receive darshan during the time of adornment. This is the established protocol of the path.

Afterwards, while the adornment was still underway, he was given darshan before everyone else. Then, when the doors were opened after the adornment, that Vaishnava again obtained darshan of Shri Govardhan Nathji and experienced immense bliss.

Afterwards, Shri Govardhan Nathji accepted the Gopivallabh offering, and Shri Gusainji came outside. He called the Patel near him. The Patel stood there after offering a full prostration. An overwhelming surge of bliss entered the Patel’s mind due to the Lord’s grace. He stood there, completely absorbed. The life force in his body was barely remaining. Shri Gusainji understood his condition.

Then he called for a pot of water and said to Ramdasji, the attendant, “Touch him and quickly give him charanamrit; otherwise, his body will leave him at once.” Ramdasji touched him and gave him Shri Gusainji’s charanamrit. After that, Shri Gusainji took a handful of water in his own hand, recited the Ashtakshar mantra, and sprinkled it upon the Patel. Then the Patel regained consciousness.

Bhav Prakash (Revealing the Sentiment): The intent of this discourse is that the feet are of cooling devotion; therefore, by taking charanamrit, health is restored. And the Ashtakshar mantra bestows the sentiment of refuge; it also stabilizes the mind. Therefore, through both of these, the Patel Vaishnava regained health. Otherwise, due to excessive bliss, his body would have been lost in ill health. This sentiment is expressed.

Afterwards, Shri Gusainji asked him all the details: “Patel, where were you?” The Patel submitted before Shri Gusainji, “Maharaj, You were tying your turban, and I was fastening the turban band for you. By your darshan, I beheld a form of beauty surpassing millions of Cupids. Through Shri Nathji’s form, You bestowed grace and gave me

darshan." Hearing this, Shri Gusainji became extremely pleased. Then Shri Gusainji said to the gatekeepers of Singhpuri, "Today the group from Gujarat is arriving. From among them, no one should be allowed to climb up the hill."

After that, at the time of Rajbhog, the entire group arrived. They began to climb the hill for the darshan of Shri Govardhan Nathji. Then the gatekeepers of Singhpuri did not allow any of them to go up. Thereupon, they all began saying among themselves, "This Patel has spoken to Shri Gusainji, therefore we are not being allowed to enter through this gate."

After that, the Patel submitted to Shri Gusainji, "Maharaj, this group has come with me. These gatekeepers are not allowing them to enter." Hearing the Patel's words, Shri Gusainji remained silent. After that, the Rajbhog aarti was performed, and those Vaishnavas of the group did not receive darshan of Shri Govardhan Nathji. Afterwards, Shri Gusainji had Shri Govardhan Nathji's anusar performed, came down from the hill, and arrived at his own seat.

Then all those Vaishnavas came to Shri Gusainji's seat and submitted, "Maharaj, what offense have we committed that we did not obtain darshan of Shri Govardhan Nathji?" Once, upon hearing their request, Shri Gusainji remained silent. After two gharis, they again submitted to Shri Gusainji, "Maharaj, kindly tell us our offense."

Then Shri Gusainji, showing grace, said to them, "You yourselves know what your offense is. Why do you ask me? You are all intoxicated with wealth. But Shri Govardhan Nathji is a treasury of compassion and the friend of the poor. Therefore, today He will give you darshan at the time of the evening aarti. Do not come for darshan in the morning. And from the time you arrived, that Patel made your request to me twice. But what could I do? I have this command from Shri Govardhan Nathji, therefore you did not receive darshan."

Hearing the words spoken by Shri Gusainji as coming from the divine mouth of Shri Govardhan Nathji, all those Vaishnavas began condemning their own births. After that, Shri Gusainji went for his meal. Then those Vaishnavas said to the Patel, "Brother, if you submit our request to Shri Gusainji, then someday we may obtain darshan of Shri Govardhan Nathji." The Patel said to those Vaishnavas, "Yes, I will submit your request to Shri Gusainji on your behalf. Beyond that, the Lord is supreme; whatever he accepts is right."

After that, when Shri Gusainji completed his meal and came to the

seat, the Patel submitted on their behalf. Then Shri Gusainji said, “This power is not mine. If the Lord wishes, He gives darshan; if He does not wish, He does not give it. What can I do about it? Now I have received this command from Shri Govardhan Nathji. Still, I will ask once more and give you a reply in the evening.” Then those Vaishnavas understood that the entire cause was Shri Govardhan Nathji Himself; the Patel had not spoken anything against them.

After that, all those Vaishnavas set up camp near Rudrakund. Then the conch of Shri Govardhan Nathji was sounded. All of them came and stood at the doorway, but they did not receive darshan. In the same way, they also did not receive darshan at the time of bhog. After that, Shri Gusainji offered the evening bhog to Shri Govardhan Nathji. At that time, he asked, “Bava, should they now come for darshan?” Shri Govardhan Nathji said to Shri Gusainji, “Today I will give them darshan, but on other days they will not receive darshan.”

Then Shri Gusainji showed great insistence before Shri Govardhan Nathji and said, “Maharaj, they are living beings. Why do you reflect so much on your mind?” Hearing Shri Gusainji’s submission, Shri Govardhan Nathji granted permission for three days. After that, when Shri Gusainji again began to submit further, Shri Govardhan Nathji said to him, “If you continue to submit, I will not accept it. Therefore, do not say anything more to Me.” Then Shri Gusainji remained silent.

After that, Shri Gusainji offered bhog to Shri Govardhan Nathji and came outside. Then, through that same Patel, he called those Vaishnavas from outside. After that, the Patel brought them all inside with him. Then they offered full prostrations to Shri Govardhan Nathji in various ways. When the time came, Shri Gusainji went to clear the bhog. After clearing the bhog, the doors were opened. Then all of them, led by that Patel, obtained the darshan of Shri Govardhan Nathji. After obtaining darshan, they experienced immense bliss. Afterwards, all of them came down from the hill.

Later, Shri Gusainji put Shri Govardhan Nathji to rest and came down from the hill and seated himself in his own seat. Then all those Vaishnavas offered full prostrations to Shri Gusainji and sat before him. Then Shri Gusainji said to those Vaishnavas, “I showed great insistence, then Shri Govardhan Nathji commanded that they be given darshan for three days. After that, when I again considered saying something more, Shri Govardhan Nathji restrained me, saying, ‘Now I will not accept what you say.’ Therefore, I remained silent.”

Then Shri Gusainji said to those Vaishnavas, “Now, after taking

darshan for three days, go wherever you wish. But do not show obstinacy for darshan here." Further, Shri Gusainji gave them this instruction as well: "From now on, accept and honor whatever a Vaishnava says, and do not disrespect a Vaishnava. The Lord is not pleased by wealth, but He is pleased by the service of Vaishnavas. Do not consider a Vaishnava as a servant." After that, all those Vaishnavas fell at the feet of that Patel.

Bhav Prakash (Revealing the Sentiment): Through this discourse, it is shown that the Lord cannot tolerate an offense against a Vaishnava. Even the guru does not forgive an offense against a Vaishnava. Therefore, one must always remain fearful of committing an offense against a Vaishnava and must not entertain fault-finding intellect toward Vaishnavas. Otherwise, the Lord becomes displeased.

That Vaishnava Patel was such a recipient of Shri Gusainji's grace, belonging wholly to Bhagavan. Therefore, how far can his discourse be described?

Varta 55 - Nihalchandbhai a Jalota Kshatriya

Now the sentiment of the discourse of Shri Gusainji's sevak Nihalchandbhai, a Jalota Kshatriya of Ujjain, is being narrated.

Bhav Prakash (Revealing the Sentiment): These are sattvic devotees. In divine play, her name is "Makardini." He manifested from Dhuwanand; therefore, he is of the form of sentiment itself.

He was born in Ujjain as a Jalota Kshatriya. He lived near the house of Kshatriya Padmaraval. Therefore, from childhood, Nihalchandbhai lived with Krishnabhatt. When Krishnabhatt became a sevak of Shri Gusainji, then both of them became sevaks. Thereafter, Nihalchandbhai submitted to Shri Gusainji and established the service of Shri Thakurji.

Prasang 1 – Steadfastness in Dharma Amid Mortal Danger

Nihalchandbhai had great fondness for the works of Shri Acharyaji, Shri Gusainji, and Shri Subodhini. Therefore, Nihalchandbhai and Krishnabhatt shared close companionship. Krishnabhatt would day and night recite the scriptures and the Subodhini discourse to Nihalchandbhai. Afterwards, they would discuss the narratives. In this way, both of them remained deeply absorbed in discourse. Shri Thakurji showed great affection toward Nihalchandbhai.

Once, Nihalchandbhai was coming from Ujjain to Shri Gokul. On the way, Bhumiya bandits captured him. The Bhumiya looted all his belongings and kept Nihalchandbhai confined in a dark house. Then the leader of the Bhumiya said, "In the morning, kill all of them," and at night the Bhumiya slept in front.

With Nihalchandbhai there was also one Vaishnava. Both of them reflected. Then Nihalchandbhai said to that Vaishnava, "What are you thinking? Rejoice inwardly in your heart. What is written cannot be erased. Therefore, this must be in our destiny. Why lose heart uselessly? Therefore, accept joy in your mind, resolve upon your destiny, and engage in the Lord's bhajan." Then both of them attained

great joy and began singing the Lord's kirtan.

The Bhumiya's mother was a Vaishnava. Through her uncle, she had become a sevak of Shri Gusainji. She heard their kirtan. Then that woman sent one of her men. She told him, "Go and ask those two who they are and whose sevaks they are."

That woman's man came to them and asked, "Whose sevaks are you?" But Nihalchandbhai did not answer him. He continued doing kirtan. In the intensity of kirtan, he did not become outwardly conscious, and thus gave no reply. That man stood there for a long time and then returned to the woman and told her the details, saying, "They are Vaishnavas, doing kirtan, but they do not speak."

Then that woman sent a message to her son, the Bhumiya, saying, "Among those you looted today are two Vaishnavas. They are doing kirtan but not speaking. They have malas around their necks. Do not kill them. If you kill those two, I will die upon you."

When morning came, the leader arrived and sat there. Then he had everyone brought out of the house. When he saw the malas around their necks, he recognized that they were Vaishnavas and said, "Keep them alive." Then the Bhumiya said to his men, "Kill all the others."

Then Nihalchandbhai said to the Bhumiya leader, "First kill me, and then kill all the others." The leader replied, "You two are Vaishnavas, so we will not kill you, but we will kill the others. What are these people to you?" Nihalchandbhai said to the Bhumiya, "All these are ours; therefore, they belong to us. So whatever you wish to do, do it first to us, and then kill them."

Seeing Nihalchandbhai's great insistence, the leader spared everyone's lives. Then the leader asked Nihalchandbhai, "If someone calls out, what should we do?" Nihalchandbhai said, "In exchange for everyone, we will write for you that nothing of ours has been lost."

Then Nihalchandbhai wrote for that Bhumiya, and afterwards he told everyone in the group, "Do not say anything to anyone." In this manner, Nihalchandbhai freed everyone. Then all the people of the group said to Nihalchandbhai, "By your grace, we all escaped alive." In this way, everyone made great supplication to Nihalchandbhai.

After that, the Bhumiya began returning all the belongings he had taken from Nihalchandbhai and the other Vaishnava. Then Nihalchandbhai said to the Bhumiya, "If you return everything to everyone else, then return mine also. Otherwise, why return mine

alone?" Hearing Nihalchandbhai's words, the Bhumiya became extremely pleased. Then he returned everything he had taken from the entire group, and he gave one additional item to those two. That day, he provided all the group with provisions and arranged a good meal for them. Then the Bhumiya assigned his men to escort the entire group safely along the road. Thus, Nihalchandbhai was such a Bhagavadiya. Even when mortal suffering came, he did not reveal his own religious identity.

Bhav Prakash (Revealing the Sentiment): Therefore, this is the manner of this path: to keep Vaishnava dharma concealed. There is nothing equal to altruism. To the extent possible, one should save others even at the cost of one's own life. This is the dharma of a Vaishnava.

After that, that group went with Nihalchandbhai to Shri Gokul and became sevaks of Shri Gusainji. Each of them kept only one garment for themselves and offered everything else as a gift to Shri Gusainji. Later, they took a little wealth in Shri Gusainji's name from his treasury and came to their homeland, lived on that wealth, then prepared a shipment of wealth and sent it to Shri Gokul. They also wrote a letter to Shri Gusainji. Reading that letter, Shri Gusainji became extremely pleased. Nihalchandbhai was such a recipient of Shri Gusainji's grace, wholly belonging to Bhagavan. Therefore, how far can his discourse be narrated?

Varta 56 - Gyanchand Seth of Agra

Now the sentiment of the discourse of Shri Gusainji's sevak Gyanchand Seth, who lived in Agra, is being narrated.

Bhav Prakash (Revealing the Sentiment): He is a rajasic devotee. In divine play, her name is "Anangini." That Anangini manifested from Dhuwanand; therefore, he is of the form of sentiment itself.

This Gyanchand was born in Agra in a baniya family. That baniya was very wealthy. He ran a moneylending shop and employed ten servants. But he had no offspring, and because of this he suffered greatly. Then someone said to that baniya, "Open a perpetual charity kitchen in your house. By the grace of some sadhu or renunciate, you will have offspring." Then he opened a perpetual charity kitchen in his house. Brahmins, sadhus, vairagis, and renunciates—whoever came to Agra—received sustenance from that baniya's place. Whatever provisions were needed, he gave everything with his own hands. After doing this for some time, the baniya was blessed with a son. He named him Gyanchand.

When Gyanchand became fourteen years old, the baniya arranged his marriage. After some days, Gyanchand's parents passed away. A short time later, his wife also died. Gyanchand became deeply distressed. His mind found no rest anywhere. Wherever there was any discourse or spiritual narration in the village, he would go there.

One day, a Vaishnava said to Gyanchand, "If you listen to the discourse at Santdasji's house, you will experience great joy. But Santdasji does not allow anyone except Vallabhi Vaishnavas to enter his house. Therefore, if you become a Vallabhi Vaishnava, this will be possible." Gyanchand asked that Vaishnava, "How does one become a Vallabhi Vaishnava?" The Vaishnava replied, "Go to Shri Gokul and become a sevak of Shri Gusainji; then you will become a Vallabhi Vaishnava." Gyanchand then asked, "Who is Shri Gusainji?" The Vaishnava replied, "Shri Gusainji is the manifest Supreme Purushottam Himself. He resides in Shri Gokul."

Hearing this, Gyanchand took some money for expenses and set out from Agra. He arrived in Shri Gokul and obtained the darshan of Shri Gusainji. That day happened to be Shri Gusainji's birthday. Gyanchand saw that everywhere in Shri Gokul, celebrations of joy

were taking place. Doorways were adorned with festoons and decorations. All the married women had gathered and were singing auspicious songs. Shri Gusainji Himself, after performing a saffron bath, was holding a saffron-colored dhoti and upper cloth in His own hands.

At that very moment, Gyanchand offered full prostration to Shri Gusainji. Shri Gusainji became pleased and looked toward Gyanchand. Then He said, “Gyanchand! When did you come from Agra?” Hearing Shri Gusainji’s words, Gyanchand was astonished and thought in his mind, “Shri Gusainji has never seen me before, and I have never obtained His darshan before. Yet He has called me by name and asked me!” Therefore, he perceived that there must be some reason.

Then Gyanchand reflected in his heart, “He is manifest Supreme Purushottam Himself. Who else could know this secret without Him?” Then Gyanchand submitted to Shri Gusainji, “Maharaj! I have just arrived now.” Then Shri Gusainji had water brought by Haridas, the attendant, and gave His own charanamrit to Gyanchand. At that moment, Gyanchand obtained darshan of Shri Gusainji’s transcendental form along with all divine play.

Then Gyanchand submitted to Shri Gusainji, “Maharaj! Please show mercy and make me Your sevak. I have been separated for a long time, and today I have obtained the royal lotus feet. Therefore, do not delay now. Quickly grant me refuge.” Knowing Gyanchand’s intense longing, Shri Gusainji bestowed the sacred name upon him. The next day, the formal initiation was performed. Gyanchand’s own divine form then manifested, and he became exceedingly joyful.

Thereafter, he obtained darshan of Shri Gusainji’s birth-lila and held it firmly in his heart. Gyanchand remained constantly absorbed in divine play. Then Shri Gusainji Himself gave Gyanchand the scriptures of Shri Acharyaji as well as His own writings. Gyanchand stayed in Shri Gokul for some days. Then, taking Shri Gusainji’s permission, he returned to his home in Agra. Gyanchand would daily recite the scriptures of Shri Acharyaji and Shri Gusainji and remained absorbed in the rasa of divine play.

Prasang 1 – The Final Remembrance and Union

Whenever Shri Gusainji came to Agra, He would stay at Gyanchand’s house. Such was the grace Shri Gusainji showed toward Gyanchand.

After some time, Gyanchand’s body became weak. He was laid on the

ground. All the Vaishnavas came to Gyanchand's house. Gyanchand said to them, "All of you who have come, please show mercy upon me and continuously chant the name of Bhagavan." Then all the Vaishnavas began chanting the name of Bhagavan. Some recited the Panchadhyayi, some the Venugita, some the Jugal Gita, some the Gita Govinda, and some performed kirtan. In this way, all the Vaishnavas chanted the name of Bhagavan. Gyanchand listened with great joy.

When his final time approached, Gyanchand said to the Vaishnavas, "Listen! Once, on Shri Gusainji's birthday, Shri Gusainji, after performing a saffron bath, was holding the saffron dhoti and upper cloth in his own hands. At that moment, I went and offered full prostration. Then the Lord recognized that I had come. Shri Gusainji had Haridas bring water and gave me charanamrit. Then Shri Gusainji graciously asked me, 'Gyanchand, when did you come from Agra?' I submitted to Shri Gusainji, 'Maharaj, I have just arrived.'" At that very moment, remembering Shri Gusainji in meditation and urging all the Vaishnavas to remember Shri Krishna, Gyanchand immediately left his body. He was so deeply attached to Shri Gusainji's form.

Thus, Gyanchand, taking on a new body, went to Shri Gokul and offered full prostration to Shri Gusainji. Shri Gusainji asked, "Gyanchand! When did you come?" Gyanchand replied to Shri Gusainji, "Maharaj! I have just arrived." At that moment, the doors for the darshan of Shri Navaneetpriyaji opened. Gyanchand obtained darshan and entered into divine play. Such was Gyanchand, a recipient of Shri Gusainji's grace, wholly belonging to Bhagavan. Therefore, how far can his discourse be narrated?

Varta 57 - Jadunathdas Kshatri

Now the account of Jadunathdas Kshatri, sevak of Shri Gusainji, attendant of Dharu (the king), who lived in Jaunpur. The sentiment of this account is told as follows.

Prasang 1 – Jadunath's Astonishment and Awakening

He was an attendant of Dharu (the king). He lived in Jaunpur. In Jaunpur there was a mahout of an elephant. His wife was extremely beautiful. She was a female sevak of Shri Gusainji, very devoted, truly a Bhagavadiya. One day Jadunath was passing by. He saw that woman. From that very day Jadunath felt great astonishment, thinking—are there such people upon this earth? After that, only after seeing her face would Jadunath take food. Such attachment arose in him toward her. That woman used to clean her teeth daily at a certain place. In front of that very place was Jadunath's house. So every day, at the time she cleaned her teeth, he would watch her, while continuing his own work.

One day that woman understood that this man was so attached to her. Thinking, let me see his state of mind, one day she deliberately woke up late. That day Jadunath could not see her face being adorned. He became extremely distressed. When it was time for court, he mounted his horse and went to court. After returning from court, Jadunath came in front of that woman's house to see her. She was still asleep. It was exactly midday. Then Jadunath sent his horse home with his servant and said to him, "You prepare the food; I will come later." That servant went back to the camp, tied the horse, cooked the meal, and waited a long time for him. Later, after eating, he covered himself and fell asleep.

That woman woke up in the third quarter of the day. Her maid brought water before her. That day she sat to bathe after oiling her head. Then she said to her maid, "Stand and look—see if anyone is coming or going on the path. Then I will quickly finish bathing." The maid stood there for a long time and smiled. The woman asked the maid, "Why are you smiling? Tell me." The maid said, "No one else is coming or going, but that man has been standing there for two quarters of the day just to see you."

The woman said to the maid, “He is mad, that is why he is standing there. If the way he has attached his mind to me, he were to attach it to God, his purpose would be fulfilled. What is special in my body that he has bound such love to it?” Jadunath heard the conversation of both of them. At that very moment, through the maid, Jadunath sent a message, saying, “Now you alone tell me the means to meet God.”

Bhav Prakash (Revealing the Sentiment): Because these both are souls of divine play. Jadunath is a rasika of form in the divine play. He always remains absorbed in the form of the Lord. And the name of that woman is Gaj-gamini. Her walk is like that of an elephant. Therefore Shri Thakurji keeps her near Himself and learns that walk Himself. The rasika of form asks Gaj-gamini for the means of meeting Shri Thakurji. In whatever way Gaj-gamini tells, in that same way the rasika of form performs the means of meeting the Lord. Because they are attached to the form of the Lord, they cannot remain even for a moment without Him.

The rasika of form belongs to the group of Shruti-rupa; he is the daughter of Dhruvanand and has manifested from them, therefore his disposition is of tamasic bhava. Gaj-gamini also belongs to the group of Shruti-rupa. There is mutual love between the two. Therefore here also the rasika of form asked Gaj-gamini for the means of meeting the Lord. That woman sent back this message: “In the lineage of Shri Vallabh, Shri Vitthalnathji, Shri Gusainji, has manifested. He Himself is God. Go to him and become his sevak.”

The maid came and told this to Jadunath. Then Jadunath returned to his camp. He paid off the monthly wages of all the attendants. Whatever wealth remained with him, he got it converted into a hundi. He then made a coarse quilt, placed that hundi in it, assumed the form of a renunciate, and set out. Jadunath made this firm resolve in his mind: “Until I obtain the darshan of Shri Gusainji, I will live only on fruits. When I go and have darshan of the Lord and receive a name from him, then only will I cook and eat food.” Having made this true vow, Jadunath left his home.

As soon as Jadunath set out from Jaunpur, many Vaishnavas, sevaks of Shri Gusainji, were also going. Shri Gusainji had earlier sent word to Badhaiya village. All the Vaishnavas together were going to welcome the Lord. Jadunath met them. He asked, “Where are all of you going at this time today?” Those Vaishnavas said to Jadunath, “Shri Gusainji has arrived here. He has come to Badhaiya village. Therefore we are going to welcome Shri Gusainji.” Then Jadunath said, “The one whom you are going to welcome—Shri Gusainji—into

which family has he manifested? Whose son is he? What is his name?" The Vaishnavas said, "Listen! Shri Gusainji has manifested in the lineage of Shri Vallabh. He is the son of Shri Vallabhacharyaji. His name is Shri Vitthalnathji."

Then Jadunath proceeded with those Vaishnavas with great eagerness. Shri Gusainji was only a short distance away from Jaunpur. The Lord's chariot arrived. Seeing it, with great eagerness Jadunath went and first performed a full prostration before the Lord. With intense longing, Jadunath then recited this doha before the Lord.

गयो जो म नया काँच कौ,गां ठ हुतो जदुनाथ । सो ढूंढत बा हर गयो पय पदारथ हाथ ॥

The jewel that he took to be mere glass was in truth tied with Shri Yadunath. Searching

for it, he went outside, and the true treasure came into his hand.

✿✿✿

Hearing this doha, Shri Gusainji became extremely pleased. After that, Jadunath told all his story before the Lord. Shri Gusainji became very pleased with him. After that Shri Gusainji arrived in Jaunpur. He stayed at the house of a Vaishnava. From there he went to bathe at the sacred Gomati River. After bathing, Shri Gusainji took his seat. Then Jadunath made a humble request before the Lord, saying, "Maharaj, now please make me your sevak."

Then Shri Gusainji gave Jadunath the command to bathe. Jadunath bathed, stood in a state of ritual purity, and performed a full prostration. Shri Gusainji then bestowed grace upon him and spoke his name. After that, Shri Gusainji gave him the name "Jadunathdas." After that, whatever wealth Jadunathdas had tied in his bundle, he offered all of it to Shri Gusainji at that very time.

Then, for several days, Jadunathdas came with Shri Gusainji to Shri Nathdwara for the darshan of Shri Govarddhanathji. Jadunathdas performed darshan of Shri Govarddhanathji and became extremely pleased. After serving Shri Govarddhanathji for some days, Jadunathdas pleased Shri Govarddhanathji so much that within a short time Shri Govarddhanathji began to express intimate affection toward him.

Whatever Shri Govarddhanathji desired, He would tell Jadunathdas. Jadunathdas would go and tell Shri Gusainji, saying, "This item is desired by Shri Govarddhanathji." Through Jadunathdas, Shri Gusainji

would provide it to Shri Govarddhanathji. Therefore Shri Govarddhanathji remained extremely pleased with him. Shri Govarddhanathji would speak directly with Jadunathdas. Whatever conversations occurred, Jadunathdas would tell all of them to Shri Gusainji. Hearing Jadunathdas's words, Shri Gusainji became extremely pleased.

Then Jadunathdas, knowing Shri Gusainji to be pleased, himself remained very joyful in his heart. Whatever Jadunathdas said to Shri Gusainji, Shri Gusainji would do. Shri Gusainji accepted Jadunathdas's words as truth. And whatever grace Shri Govarddhanathji bestowed upon Jadunathdas, all of it was known to Shri Gusainji. Jadunathdas would say, "The treasure has fallen into my hands," and Shri Gusainji made him experience this in such a way. Jadunathdas was such a graced and devoted Bhagavadiya of Shri Gusainji. Therefore, how far can his account be told? This is the account.

Bhav Prakash (Revealing the Sentiment): The intention of this account is this—that in this path, attachment is primary. The Lord quickly accepts one who is filled with attachment.

Varta 58 - Patho Gujri

Now the sevakini of Shri Gusainji, Patho Gujri, she lived in Anyor. The sentiment of her account is being narrated.

Bhav Prakash (Revealing the Sentiment): She is a sattvik devotee. In the divine play, her name is “Chapla.” This Chapla has manifested from Manmathmoda; therefore she is of the form of sentiment. She has childlike affection toward Shri Thakurji. She was born in Bhavanpura, in the house of a Gujar. When Patho became ten years old, she was married to a Gujar of Anyor. After some days, her gauna took place, and then she came to Anyor. There she received initiation from Shri Gusainji. From childhood she had a very great love for Devdaman. She would go daily for darshan. Seeing her pure love, Shri Govarddhan Nathji showed very great grace toward her. After some days, Patho had two sons.

Shri Govarddhan Nathji would come to Patho’s house. Whatever He desired, He would ask for and take. Such grace Shri Govarddhan Nathji showed upon Patho Gujri. Shri Govarddhan Nathji Himself would play with the children of Patho Gujri. Why? Because in the divine play they are both gopas. One is named Narua, and the other is Garuva.

Prasang 1 – Shri Govarddhan Nathji asks for the yogurt-rice

So one day Patho Gujri prepared a basket of yogurt and rice for her son and brought it. From her house she was going toward the forest. At that time Shri Govarddhan Nathji was standing at Govindkund under the shade of the mountain. At that place Patho Gujri came out carrying the basket. Then Shri Govarddhan Nathji said to Patho Gujri, “O mother! What is in this?” Then Patho Gujri said to Shri Govarddhan Nathji, “Son! In this there is yogurt and rice.” Then Shri Govarddhan Nathji said to Patho Gujri, “For whom are you taking this basket?” Then Patho Gujri said to Shri Govarddhan Nathji, “My son went to the forest early in the morning. There was no bread at home, so he went hungry. I am going to deliver this basket to him.”

Then Shri Govarddhan Nathji said to Patho Gujri, “I am feeling very hungry. So if you give this basket to me, it would be good.” Then

Patho Gujri said to Shri Govarddhan Nathji these words, “Son! My son will be hungry.” Then Shri Govarddhan Nathji said to Patho, “Go to your home; in the pot there is rice for your son. And serve this to Me, for I am very hungry.” Then Patho Gujri said to Shri Govarddhan Nathji, “Take it.” Then Shri Govarddhan Nathji said to Patho Gujri, “Come, serve it on my plate.” Then following behind Shri Govarddhan Nathji, Patho Gujri came into the temple. She saw that all the temple doors were open, and the attendants were asleep. Then Patho herself went inside the temple. She served the plate before Shri Govarddhan Nathji. After that Shri Govarddhan Nathji began to eat. And Patho Gujri, having served, returned to her home.

Bhav Prakash (Revealing the Sentiment): In this account there are many doubts, such as: how did He eat the basket meant for the son? And furthermore, how did Shri Govarddhan Nathji go into the temple and eat the basket from Patho’s hands? This is not the customary practice of the path of Shri Acharyaji Mahaprabhu. So how did Shri Govarddhan Nathji do this? It is said there that Patho Gujri and her sons had a direct relationship with Shri Thakurji. And they are Braj residents. Therefore Shri Govarddhan Nathji Himself does not maintain any difference of sentiment with them; He keeps friendly sentiment. Just as in the Krishna incarnation He would snatch and eat the food of the cowherd boys, even eating what was left over, in the same way here, being bound by affection for Patho Gujri, Shri Govarddhan Nathji Himself performs similar divine play with them. And furthermore, the Braj devotees have the right of service. Therefore Shri Acharyaji Mahaprabhu Himself did not keep services such as sweeping during the anavsar. Patho Gujri is a Braj devotee; therefore Shri Govarddhan Nathji Himself gave her this right. Thus during the anavsar he went into the temple and ate the basket from her hands. This should be understood as according to the practice of the path of Shri Acharyaji Mahaprabhu, not contrary.

Therefore Shri Govarddhan Nathji Himself ate the yogurt and rice. In the plate there were impressions of the lines of Shri Govarddhan Nathji’s fingers. The plate remained placed before Shri Govarddhan Nathji, and a little yogurt and rice still remained on the plate. At the time of uthapan, Shri Gusainji, after bathing, climbed the mountain and, having the conch sounded, arrived at the temple. When Shri Gusainji went inside and looked, he saw the plate placed before Shri Govarddhan Nathji, and the finger-line impressions were also present in the plate. Seeing this, Shri Gusainji felt sorrow about the matter. First he called Prabhu Rupa, the attendant, and asked, “Rupa! Who came here?” Then Rupa submitted to Shri Gusainji, “Maharaj! No one came here. But I fell asleep a little. What happened then, I do not

know. But before me no one came or went."

Then Shri Gusainji understood the matter of Shri Govarddhan Nathji. Why? Because Rupa never sleeps, so why did he sleep today? Therefore this act must be of Shri Govarddhan Nathji. This determination Shri Gusainji made in his mind. Then Shri Gusainji asked Shri Govarddhan Nathji, "Bava! From whom did you ask for this and eat?" Then Shri Govarddhan Nathji said to Shri Gusainji, "Today I asked Patho Gujri for this yogurt and rice and ate it." Then Shri Gusainji remained silent.

Prasang 2 – The temple doors open for Patho Gujri

At another time, Patho came for the darshan of Shri Govarddhan Nathji. At that time the offering to Shri Govarddhan Nathji was going on, and the doors were not open. At that time Patho came for darshan. Then Patho Gujri began to reproach Shri Govarddhan Nathji from outside. These words Patho Gujri said to Shri Govarddhan Nathji: "Now here You have become a king, sitting inside the house. You eat with the doors closed so that no one can see. Now You have become extremely lordly. Then who will let us go inside?" Patho Gujri spoke many such words and made Shri Govarddhan Nathji hear them.

At that very moment the temple doors opened. Then Patho Gujri went inside the temple near Shri Govarddhan Nathji. From that day, whenever Patho Gujri came for darshan, she would obtain immediate darshan. No one stopped Patho Gujri. She would go inside the temple, do darshan, and return. There was no restriction of time or untimely moment for Patho Gujri. Such was Patho Gujri's relationship with Shri Govarddhan Nathji. And whenever Shri Govarddhan Nathji ate the kunwara offering, then the entire family of Patho, the cowherds of that place, would come there. Patho Gujri had the customary share. How far should one speak of Patho's account? Only those who experienced it know it. That Patho Gujri was such a favored Bhagavadiya recipient of Shri Gusainji's grace. Therefore, how far can her account be narrated?

Varta 59 - One Washerman of Shrinathji

Now the sentiment of the account of a sevak of Shri Gusainji, a washerman who lived in Gopalpur, is being narrated.

Bhav Prakash (Revealing the Sentiment): He is a tamas devotee. He belongs to the category of antargrih-gata. In the divine play, his name is “Shridevi.” He has manifested from Manmathmoda; therefore he is of the form of sentiment. Once Chandrakala said to Shridevi, “Shridevi! Go and say this to the Lord, that Shri Chandravali ji is remembering You. So please come quickly.” Then Shridevi said, “Just now my mother is calling me, so I will go there.” Then Chandrakala said, “Shri Thakurji is seated in Saurabhkunj. How far is that? Go immediately, say it, and come back. And this betel leaf that Shri Chandravali ji has sent, give it to Shri Thakurji.” Then Shridevi took the betel leaf and went. She came to Saurabhkunj. Then Shri Thakurji said, “O Shridevi! How have you come here today?” Then Shridevi said, “Maharaj! Today fulfill my desire. I have been worshipping You for many days. Please remove my affliction.” Then Shri Thakurji smiled. Shridevi understood that Shri Prabhuji was pleased with her. Therefore, she herself ate the betel leaf and began to embrace Shri Thakurji. At that very moment Chandrakala arrived there. She saw this matter. Shridevi understood it and, frightened, stood aside. At that moment, a spittle from her mouth fell upon Shri Thakurji’s garments. Shri Thakurji became displeased. Then Chandrakala cursed her, saying, “Shridevi! I sent you to do one thing, and you did something else? There, Shri Chandravali ji is experiencing increasing separation at every moment. In that situation, you delayed and deceived? You spat upon Shri Thakurji’s garments. Now there will be delay even in changing Shri Thakurji’s garments. You have done an improper act. Therefore you will fall into a low birth.” Then Shridevi began to tremble. She fell at Chandrakala’s feet. Then Chandrakala said, “The Lord will deliver you.”

Thus she was born in Gathoauli as a washerman. When he grew up, he began to live in Gopalpur. There he received initiation from Shri Gusainji. Later he began to serve by washing the garments of Shri Nathji. Shri Gusainji fixed his customary share.

Prasang 1 – The washerman washes the garments of Shri Govarddhan Nathji

That washerman would wash the garments of Shri Govarddhan Nathji. He washed them with great care. Once Shri Gusainji had arrived at Shri Nathji Dwar. One day, after completing the service of Shri Govarddhan Nathji, he took food and afterward went toward Govindswami's Kadambkhadi. After that, from there he went toward Harji's pond. There he saw that washerman washing the garments of Shri Govarddhan Nathji. He saw that the garments were being washed with very great care, with intense love and devotional feeling, but he did not strike them upon a stone. Seeing this, Shri Gusainji asked him, "Why do you wash the garments like this by hand? Why do you not strike them on a stone while washing?" When asked thus, the washerman said, "Shrimaharajadhiraj! These garments are those which are used upon the sacred body of Shri Govarddhan Nathji. How can I strike them upon a stone? Therefore I wash them like this."

Bhav Prakash (Revealing the Sentiment): By saying this, he indicated that these garments too are the very form of the sentiments of the divine devotees. Therefore, how can one behave so harshly with them?

Hearing such words and seeing him wash with such care, Shri Gusainji became very pleased. Then Shri Gusainji said to that washerman, "Ask for something. I am pleased with you." Then the washerman said, "Grant me liberation, and let me be worshipped on earth. Let greatness accompanied by prosperity continue." Then Shri Gusainji said to the washerman, "What you asked for has been granted."

Bhav Prakash (Revealing the Sentiment): That is, he asked for an inferior thing. Why? Because his intellect is inferior. Thus he asked for a trivial thing. And in the divine play he belongs to the antargrih-gata category. Therefore he is sagun and desire-oriented. Hence here worldly desire still remained.

Later Shri Gusainji returned to his home. After some days, his time came, and his body was relinquished. After that, sayujya liberation occurred. His Pooja started.

Prasang 2 – Seeing the royal deity

Once Uncle Harivanshji and another Vaishnav, both, were going to Gujarat. On the way they came to a large town. Arriving there, they halted. They purchased all necessary provisions directly from a merchant's market. Then they went outside the town, near a water place, cooked food, placed the offering before Shri Thakurji, and afterward both took mahaprasad. Then they came into the town and sat in that merchant's shop. The day was somewhat remaining. People were going about, and that merchant also closed his shop and departed. Then the Vaishnav companion of Uncle Harivanshji asked the merchant, "Where are you going? And where are all these people going? And what is in this temple here?"

Then the merchant said, "These are the king's Shri Thakurji. There is great splendor here! The beautiful temple has very exquisite workmanship; it is a place worth seeing. And Shri Thakurji has many ornaments of very high value. The throne platform and seat are of gold, studded with gems. The garments, canopies, and backdrops are of very fine brocade and velvet. There are tassels and festoons of pearls and elephants' pearls. All the vessels are of gold." Thus he described great wealth and said, "If you also go and see, is it not true? You must have seen Shri Thakurji in many places, but nothing like this." Then the Vaishnav companion said to Harivanshji, "Since this merchant has praised so much, let us go and see. What harm is there in seeing? They are Shri Thakurji." Saying this, he insisted greatly. Then Harivanshji said, "You go and see." Then the Vaishnav said, "If you also go, then I will go." He insisted greatly. Then Harivanshji and Vaishnav both went there to see.

The Vaishnav saw the great worldly splendor. Then the king performed arati on a golden plate. Many instruments were playing, many people were standing. Shri Thakurji was standing adorned, wearing very heavy and splendid garments. Seeing Shri Thakurji, Harivanshji shook his head and said, "It is well-made, like that of a washerman." Shaking his head, the king saw this. Then the king said to his attendant, "Those two foreigners are standing there; take them and confine them in a room." Then the attendant seized those two Vaishnavs, confined them in a room, struck them, and said, "The king has some work." Then Harivanshji said to his companion Vaishnav, "You insisted, and we saw the Shri Thakurji of another path and went to their temple; this does not please our own Shri Thakurji. Therefore Shri Thakurji did this, so that we were put into bondage. But it is good; there is nothing improper. Shri Gusainji is seated upon our heads. But immediately this fruit came."

Bhav Prakash (Revealing the Sentiment): From this account it is

indicated that, except for the Thakur of the Pushtimarg, one should absolutely not go to any other Thakur. One should not see them, and should not take their prasad. Otherwise, it becomes reliance on another. Shri Acharyaji Mahaprabhu says this in the text Vivek-Dhairya-Ashray. That shloka is:

अन्यस्य भजनं तत्र स्वतो गमनमेव च। प्राथनाकायमात्रेऽ प ततोऽन्यत्र ववजयेत ्।

The worship of another there, and even going there by one's own will, should be avoided. Even for the mere purpose of making a request, one should refrain from going anywhere

other than that.

✿✿✿

Therefore a Vaishnav must remain very cautious regarding reliance on another. There is no other offense equal to reliance on another.

After finishing the service, the king came home. Then he said to the attendant, "Those two men are confined; bring them." Then both were brought before the king. Then the king said to Uncle Harivanshji, "Why did you shake your head after seeing my Shri Thakurji? Tell that matter." Then Uncle Harivanshji said, "I shook my head naturally." Then the king said, "You tell me this matter. Explain it to me. This must absolutely be said; otherwise I will not release you, and I will keep you detained." Then Uncle Harivanshji said, "Your Shri Thakurji is the washerman of our Shri Thakurji. That is why I shook my head." Then the king said, "How can I accept that he is a washerman?" Then Harivanshji said, "Believe as you wish, but he is a washerman." Then Harivanshji said, "If it is not convincing in your mind, we have with us garments of our Shri Thakurji. You yourself go and place them in the temple of your Shri Thakurji. And when those garments are washed and brought back, and are folded and arranged properly, then will you be convinced?" Then the king said, "Come, let us do this." After that the king and Harivanshji went to the temple of his Shri Thakurji.

Harivanshji had with him the spring-season garments of Shri Govarddhan Nathji. Taking them out, he spread the garments on a low platform and placed them. Harivanshji said to the king's Shri Thakurji, "These garments belong to Shri Govarddhan Nathji. Wash them in the same proper way in which you used to wash them earlier, and then fold them and return them. Do it just as your regular practice is." Saying this, they closed the door, locked it, and came outside. After

that Harivanshji slept outside at the door. Then in the morning, getting up, the king and Harivanshji went into the temple and opened the doors. Then they saw that all the garments had been washed, the stains of the leaves had all been removed, and they were folded, arranged, and properly set in order, neatly prepared and placed.

Then Uncle Harivanshji said to the king, “Now has he become a washerman? Have you become convinced?” Then the king said, “I have become convinced. But think and tell me this: what kind of washerman is this, and how did Shri Thakurji become so?” Then Harivanshji said, “Earlier this was the washerman of our Shri Govarddhan Nathji. He used to wash the garments of Shri Govarddhan Nathji. Once our guru Shri Vitthalnathji went to that pond where this one was washing. Then he saw him washing the garments. He would wash them by hand, bending and rubbing them with great care. Then Shri Gusainji asked, ‘Why do you wash these garments by bending and rubbing with your hands? Why do you not strike them on a stone?’ Then that washerman said, ‘These are Shri Thakurji’s garments. They are like the Lord Himself. So how can I strike them upon a stone? Therefore I wash them like this.’ Hearing this, Shri Gusainji became very pleased. Then he said, ‘Ask for whatever desire you have; I am very pleased with you.’ Then the washerman said, ‘Give me sayujya liberation, and let worship and honor continue for me in the world. Just as I serve Shri Thakurji, let my service be done in the same way.’ Then Shri Gusainji said, ‘So it will be.’”

Bhav Prakash (Revealing the Sentiment): Here there is a great doubt: after attaining sayujya liberation, that soul merges into the radiance of the Lord. Then how can worship of him continue in the world? It is said there that this washerman was of the Pushtimarg. Therefore, by the method of grace, Shri Gusainji Himself gave him sayujya liberation. In that, just as there is the state of an antargrih-gata within the Lord’s body, in the same way his state should be understood. This sayujya liberation is distinct from the sayujya liberation of the maryada path. In this, when the Lord wishes, that soul manifests outward again, and through him the Lord performs ras and other pastimes. After that, again his state becomes within the Lord’s heart. But in maryada-path sayujya liberation, radiance merges into radiance and it does not come out again. Thus this washerman attained sayujya in the form of adhidevik sentiment, and in the adhyatmik form he became Shri Thakur and was worshipped in the world. Understand it in this manner.

After that, within some days his body was relinquished, and at that very time the installation of your Shri Thakurji took place. That

washerman's soul entered into the form of your Shri Thakurji; it entered and possessed it. So this is that Thakurji. I recognized him on seeing him. Therefore I shook my head—look, what honor of a washerman has continued! This is such a matter. That washerman was such a favored Bhagavadiya recipient of Shri Gusainji's grace. Therefore, how far can his account be narrated?

Varta 60 - One King of Marwar

Now there was a sevak of Shri Gusainji, a king who lived in Marwar. Through the association of Harivanshji, he became a Vaishnava. The account of this person is spoken of in terms of sentiment.

Bhav Prakash (Revealing the Sentiment): This one is a rajas bhakta. In divine play, his name is “Ratidhama”. He manifested from Manmatha-moda. Therefore, he is of the nature of sentiment itself. He belongs to the youthful group of Chandrakala. Chandrakala holds great affection for him. He performs the service and adornment of Shri Thakurji very well.

Prasang 1 – The Washerman King Becomes a Sevak of Shri

Thakurji

In the account of the two hundred fifty-two Vaishnavas, there is this king and a washerman, who became his Shri Thakurji. The king asked about the news of the washerman, and Harivanshji explained everything in detail. After that, the king said, “Very well. Until now, without knowing, I have been doing service, and that has been done. But now what should I do?” Then Harivanshji said, “I will say one thing, if you will accept it.” The king replied, “Please say it; I will accept it completely.”

Then Harivanshji said, “You should go to Shri Gokul and become a sevak of Shri Gusainji. Then bring another service form from Shri Gusainji. Make a separate temple here, seat Shri Thakurji separately there, and perform His service. And continue the service of this Shri Thakurji in the same manner as it is going now, just as the inner attendants perform service with royal splendor. Do not reduce anything in this.”

Bhav Prakash (Revealing the Sentiment): Because this one is the washerman of Shri Nathji, and Shri Gusainji has granted him a boon. This is the bestowed lordship of Shri Gusainji. Therefore, no attempt was made to reduce the splendor. And you should go once a day only to offer salutations and return.

In the same manner as Harivanshji said, so did the king act. He came to Shri Gokul with his wife and family within a few days. Then he made a request to Shri Gusainji and submitted his name. He made a very great offering. After that, he stayed there for a few days and learned all the practices of the path. Then he took the darshan of Shri Govarddhan Nathji. He performed the circumambulation of Braj. After that, he requested Shri Gusainji, “Maharaj, I have the desire for service. Please send the form of service upon my head.” Then Shri Gusainji had one form brought, performed its consecration, bathed it with Panchamrit, adorned it, and then bestowed Shri Thakurji upon the king.

After that, the king took leave of Shri Gusainji and departed for his land of Marwar. Within a few days, he reached his home. Then he had a new temple made, very beautiful indeed. After that, seeing an auspicious moment, he installed Shri Thakurji in the temple. Then, arranging beautiful materials, he offered food to Shri Thakurji. On an auspicious occasion, he invited Vaishnavas and received prasada within the temple itself. After that, he began to perform service very well. During the day, he performed service with his own hands. At night, he would sit and engage in divine discourse. Since those other Shri Thakurji who were formerly the washerman, would come at night and sit in seclusion, and the king and the Vaishnavas would perform divine discourse and kirtan, which he would listen to entirely.

After some days, one night He said to the king in a dream, “Seat me in a niche outside the door of your Shri Thakurji’s temple. Offer the royal meal to your Shri Thakurji. Then from that mahaprasada, serve one plate and place it before me. And do not do anything separate specially for me. And whatever splendor there is in my temple, send all of it to Shri Nathji.” Thus He spoke to the king in a dream. The king did exactly so.

After some days, Harivanshji was coming from Gujarat and came to the king’s house and stayed there. Along with Harivanshji, there were also twenty to twenty-five Vaishnavas. The king met the Vaishnavas and Harivanshji properly and offered gifts. Then he set up lodging. At the time of cooking, all materials were provided. Cooking was done well, food was offered to Shri Thakurji, and mahaprasada was taken by all.

The next morning, Harivanshji began to depart. The king insisted greatly and kept him. When Harivanshji spoke of going daily, the king did not allow it and said, “Very well, go tomorrow. Stay today as well.” In this manner, he kept him for one month. After that, the king

gave very large offerings to Shri Gusainji and Shri Govarddhan Nathji through Chachaji. Then, with great entreaty and many requests, he bid farewell to Harivanshji. He went a short distance to see Harivanshji off. Then he returned home and resumed his service.

That king held very great affection for Vaishnavas. He maintained great servitude and humility toward Vaishnavas. Joining with Vaishnavas, he performed divine discourse and kirtan. He would daily have Vaishnavas partake of mahaprasada. Whatever goods a Vaishnava requested, he would give those goods and engage himself in service. He never kept distance from Vaishnavas over any matter. He always maintained trust in what Vaishnavas said and acted exactly as they advised. He never overturned their words and always maintained trust alone.

Day and night, he remained completely absorbed in the divine play among Vaishnavas. He performed service very beautifully. The materials were extremely fine. Offering everything to Shri Thakurji, he himself would take mahaprasada together with Vaishnavas. Shri Thakurji also began to show affection. Whatever was needed, it would be asked for and received. When He Himself partook, He would converse. Shri Gusainji also remained very pleased with him.

Whenever Harivanshji went to Gujarat and returned, Chachaji would stay at the king's house for five or ten days. At night, they would perform divine discourse and kirtan. Whatever were the hidden teachings and confidential discourses of the path, all of that Harivanshji would tell to that king. Harivanshji always remained pleased with the king. The king also paid very great attention to Harivanshji's words. He served Harivanshji very well. With many intentions, he would have meals prepared for Harivanshji and arrange mahaprasada. The king followed Harivanshji's commands as authoritative.

Thus that king was such a recipient of grace, truly belonging to Shri Gusainji. Therefore, there is no end to his account—how far can it be told?

Varta 61 - Son of Patel and daughter of Patwari

Now there was a sevak of Shri Gusainji: the son of a Patel and the daughter of a Patwari, both residents of Godhra. The sentiment of their account is now described.

Prasang 1 – Mutual Love and Liberation

Those two had very great affection for one another. Both of them, in childhood, used to sit and study at the house of one Pandya. Thus, between the two of them there was very deep mutual love. After some time, the Patwari's daughter was married. Then she grew up. Her village was twenty kos away, and she was married there. After some time, when she became mature, the time came for her to go to her in-laws' home. Then her parents gave her leave. She sat in the cart, and everyone bade farewell and returned back.

That son of the Patel had also gone to bid her farewell. When she sat in the cart and it began to move, the son of the Patel climbed up a tree. Climbing up, he began to watch. As long as the dust of the cart remained within his sight, he kept watching. When even the dust was no longer visible, the son of the Patel became dejected. He brought sorrow into his heart and began to weep. Closing his eyes, he fainted and fell from that tree. His life departed. After that, all his bodily relatives came and gathered. Then they performed his funeral rites beneath that very tree. After that, right there, a platform was made.

After some days, the Patwari's daughter returned back to her parents' home. There was no good auspicious moment then. The auspicious time to enter the village was in the evening. So they stayed in a garden outside the village. After that, the accompanying people cooked food in that garden. Then the Patwari's daughter began to look around here and there. She saw the platform. She asked the accompanying people, "How did this platform come to be? What is this? Earlier, this platform was not here."

Then one of the accompanying Brahmins said, "This platform belongs to that son of the Patel, who had very great affection for you." That woman asked, "How is his platform here? Where did he die?" The

Brahmin replied, “He died right here.” Then the woman asked, “How did he die? And when did he die? Please explain the entire account to me in detail.” Then the Brahmin said, “Listen. On the day you went to your in-laws’ home, everyone returned home after bidding you farewell. And that son of the Patel climbed this tree. As long as the dust of your cart remained within his sight, he kept watching. When even the dust was no longer visible, he suffered the pain of separation from you. He fainted and fell from the top of this tree, and he left his body.”

When the woman heard this account of the son of the Patel, she too suffered the torment of separation. It became extremely intense. She fainted and fell to the ground. Then that woman left her body right there at that very place. After that, all her bodily relatives heard the news and gathered. Then they performed her funeral rites right there in that garden. After that, near the platform of the son of the Patel, they made another platform for her as well.

After some days, by the will of Bhagavan, Shri Gusainji set foot in Godhra. He stayed in that very garden. Then all the Vaishnavas came and gathered. All the Vaishnavas offered obeisance and sat down. At that time, Shri Gusainji asked those Vaishnavas, “Why are there two platforms here?” Then those Vaishnavas narrated the entire account of the platforms, and told the story of the love and death of the son of the Patel and the daughter of the Patwari. At that moment, Shri Gusainji’s glance fell upon that tree. When he looked, he saw that those very two had become spirits and were sitting on the tree. Shri Gusainji recognized them.

After that, he dismissed all the Vaishnavas. Only two or four leading Vaishnavas remained. Then Shri Gusainji arose and went beneath that tree. Going there, he stood and called both of them by name. Immediately, both of them came and stood before him. Then Shri Gusainji made both of them touch his feet. He whispered the eight-syllable mantra into their ears and had charanamrit water brought and gave it to them. At that very moment, both of them were freed from those bodies and attained divine, transcendental bodies.

At that moment, four messengers of Shri Thakurji arrived and stood there. They offered obeisance to Shri Gusainji. Then Shri Gusainji commanded them, “Take these two to the Nikunj region and Tulasi-kunj. Grant them entry into the divine play of Shri Thakurji.” Then those messengers escorted both of them into Bhagavan’s divine play. After that, those Vaishnavas requested Shri Gusainji, “Maharaj, who were these two in their previous birth? Please, by your grace, tell us.

And how did such affection arise between them?”

Then Shri Gusainji said, “These two are sakhis of Shri Chandravali in the eternal abode. In divine play, the male is named ‘Kamakala’ and the female’s name is ‘Rati’. Both of them are the sattvic sentiment-forms of ‘Kalahansi’. Between the two of them, their mutual love has always been extremely great. Due to some fault or offense, many devotees, in relation to divine play, become separated from the mood of friendship; at that time, these two also became separated. After that, they took many births—how far can it be told?

But in their previous birth, in the eastern direction, there was a village called Kanyakubj. There, both were a Brahmin man and woman. They performed service to Bhagavan and passed the day in four watches. At night, both would engage in divine discourse and kirtan. In this way, both husband and wife lived, knowing nothing of worldly conduct. Thus they completed that birth, with extremely intense mutual love. When the man’s end time came, the woman said, ‘How will I live after you?’ Saying this, she began to weep. Then the man said, ‘You too renounce food and give up your life.’ After that, he left his body, and his funeral rites were performed.

That woman gave her service to another household, and herself renounced food. After some days, she left her body as well. Such was the fate of both of them. Because there was a deficiency in the sentiment toward Bhagavan, it happened so. Now there is no fault or obstacle remaining for them. They have reached divine play.” Thus, the son of the Patel and the daughter of the Patwari both became such recipients of Shri Gusainji’s grace, belonging to Bhagavan. Therefore, how far can their account be told?

Bhav Prakash (Revealing the Sentiment): In this account it is shown that service to Bhagavan is the supreme matter. Therefore, those who abandon service because of worldly affection attain such a fate. Hence, a Vaishnava should proceed with careful discernment.

Varta 62 - One King, Bhavayawala

Now there was a sevak of Shri Gusainji, a king of Gujarat. The sentiment of his account is described.

Bhav Prakash (Revealing the Sentiment): This one is a rajas bhakt. In divine play, his name is “Rasa-Rasika”. Rasa-Rasika always remains immersed in meditation on the Lord’s rasa and other divine plays. He manifested from Kalahansi; therefore, he is of the nature of sentiment itself.

At one time, Shri Gusainji set out for Dwarikaji for the darshan of Shri Ranchhodji. On the way, he arrived at the village of this king and made camp there. Then someone said to the king, “Today a great soul has camped outside our village. His radiance and majesty are very great. Many people are with him. People of the village are all going for his darshan. He is said to be a great siddha.” Then the king said, “I too will go for his darshan.” The king, taking many people with him, came for the darshan of Shri Gusainji. At that time, Shri Gusainji was performing his evening worship. The king received such darshan as if he were seeing a visible mass of blazing radiance, like fire itself.

Then the king offered full obeisance and made a request, saying, “Maharaj, by your grace, please make me your sevak. I am your servant.” Seeing the king’s humility, Shri Gusainji became pleased. Then he bestowed a name upon the king. After that, the king made a request, “Maharaj, by your grace, please come to my house.” Shri Gusainji commanded, “Tomorrow we will come to your place.” At that time, Chacha Harivanshji was with him. The king asked him, “Please, by your grace, explain to me the nature of Shri Gusainji and the nature of the path.” Then Chachaji explained very well the nature of Shri Gusainji and the nature of the path.

After that, the king requested Shri Gusainji, “Maharaj, please have my formal submission performed and bestow Bhagavat-seva upon me.” Shri Gusainji commanded, “Today you should observe a fast. Tomorrow we will perform your submission, and then we will bestow Bhagavat-seva.” The next day, the king brought Shri Gusainji to his house. Then the king, along with his family, came into the refuge of Shri Gusainji and received submission. After that, Shri Gusainji bestowed upon the king a form of Lalaji. At the king’s insistence, Shri Gusainji himself stayed in his house for three days. Shri Gusainji

himself performed the service of Shri Thakurji. Then he taught the king all the methods, practices, and mental modes of service.

After that, taking leave of the king, Shri Gusainji proceeded to Dwarikaji. From that day onward, by the grace of Shri Gusainji, Bhagavan's form together with His divine play came and resided within the king's heart. The king remained absorbed in that rasa. He then entrusted all royal affairs to his ministers. He did not speak specially with anyone and day and night uttered only the name of Bhagavan. He abandoned all worldly pleasures and amusements.

Prasang 1 – The King's Conduct and the Story of the Bhavaya

That king would never become pleased with anyone, nor would he converse with anyone. He performed service very well. He lodged Vaishnavas in his home. He provided plain provisions properly, insisted and kept them for many days, and when they departed, he bade them farewell respectfully. Whoever asked for wealth, he gave wealth. He engaged himself in effort and service. He seated Vaishnavas respectfully on proper seats. Sitting himself, he engaged in divine discourse. He served Vaishnavas very well. He did not allow wealth or body to be used elsewhere. If anyone else came, he spoke only as required for the task. He remained restrained in silence. Being pleased in any matter, he would not give anything to anyone.

There was a certain bhavaya, very clever. He wandered through many lands, pleasing everyone, and amassed great wealth. Whenever someone would not become pleased or would not give anything, that bhavaya would still manage to please them and take much wealth. After roaming through all lands, he came to the city of that king. He went to the royal gate and met the king's officials and leaders. Those leaders said to the bhavaya, "Do not stay in this village. Do not waste your money. The king here does not become pleased with anyone and does not give anything to anyone."

Then the bhavaya said, "If he does not become pleased, then so be it. But I am a bhavaya—I will not leave this village alive without pleasing the king. I will sit here for two or four years and spend my money, and I will please the king. If once the king sees my performance, then let us see how he does not become pleased. And if he does not see my performance, then I will not leave this village alive. I will kill myself here." Thus the bhavaya resolved firmly. After that, once again the bhavaya went and met those officials and said,

“Convey my request to your king: let him see my performance once. After that, even if he gives nothing, it is fine. But without showing my performance, I will not leave.” Saying this, the bhavaya made his firm resolve known.

Those attendants and officials went and told all this to the king. But the king gave no reply and did not even speak. In this way, one year passed. The bhavaya spent all the wealth he had earned from other lands. He also took a loan from merchants and spent one hundred khands of rupees. His expenses were very heavy. He had many carts, horses, and men with him. After that, one day the bhavaya went and sat blocking the royal gate. He burned all his clothes. Everyone tried to persuade him, but the bhavaya did not agree. He said, “Either the king should hold a royal assembly and see my performance, and after that, even if he gives me nothing, it is fine; otherwise, I will die. I will place the sin of killing upon the king. Then only will I drink water.”

Thus three or four days passed. Then an official went and made a request to the king, saying, “Master, that bhavaya has come and is sitting at your gate. He has burned all his clothes and is not drinking water. Four days have passed. We have tried very hard to persuade him, but he does not agree. He is obstinate. He says that he has spent all his earnings from other lands and has eaten by taking loans from merchants. Therefore, the king should see his performance once, otherwise he will die and give up his body. So you should sit in an assembly for one day. Then we will call the village heads and the merchants, and they will all give him wealth. After that, whatever you wish to give, you may give.”

The official spoke many such words. Then the king said, sitting in the assembly, “Very well, we will sit in the assembly.” After that, the official called the bhavaya and said, “We have spoken greatly to the king for your sake. Tonight he will see your performance. Therefore, go to your camp, eat something, and then we will call the village Patels, Patwaris, and all the merchants. Bring all your equipment with you.” Saying this, they made him rise. Then at night, the entire assembly gathered. The king, having eaten, sat down. After that, the village Patels, Patwaris, and all the merchants were called. Then that bhavaya came, bringing all his equipment with him.

Then he staged his performance. That bhavaya brought many, many costumes. He put on a fine spectacle and sang well. Whatever disguises and performances he could do, he did them all. He left nothing lacking. But the king sat with his head lowered and did not look up. Thus he enacted the performance of a merchant. The night

passed through four or five watches, and all the bhavayas became exhausted. Still, the king did not become pleased. Then those bhavayas thought in their own minds, “Now what remedy is there? Only a little of the night remains, and the king is not becoming pleased. When morning comes, the assembly will disperse. Then my vow will be in vain. Then I will have to die, and my disgrace will occur. So now what remedy should be done?” Thus he began to think.

Then he considered, “Let me ask the king’s attendant what pleases the king.” Thinking thus, that bhavaya summoned the king’s attendant by sending for him. Then going to a secluded place, he asked him, “What thing does your king become pleased by? Look, we have exhausted ourselves for four watches of the night, but the king does not even look up. So now what should be done? I have made such a vow and taken such a pledge openly, that I will not leave this village alive without pleasing the king. Now the king is not becoming pleased, so what should be done? What remedy is there? You tell me. If by chance the king becomes pleased and gives us something, we will give you half of it. This is my word. Only let my life be saved; otherwise, my death is certain.”

Then that attendant said to the bhavaya, “Our king is not pleased by anything except a Vaishnava. Therefore, if you adopt the appearance of a Vaishnava, the king will immediately become pleased.” Saying this, the attendant taught the bhavaya all the characteristics of a Vaishnava. Then, just as the attendant explained, the bhavaya adopted the appearance of a Vaishnava. When the disguise was perfected, he came into the assembly. Then the entire assembly said ‘Jai Shri Krishna’ to the king and joined their hands. As soon as he heard this, the king rose and stood up. Seeing that bhavaya, he went and met him, embraced him, held his hand, brought him onto his own seat, and made him sit there. The king himself stood in front of him with folded hands.

Then the king had five fine, new garments brought and dressed him in them. He adorned him with bangles, earrings, rings, bracelets, armlets, pearl necklaces, golden necklaces, throat ornaments, a turban ornament, jeweled ornaments, and all such adornments. He gave him a horse, a chariot, a palanquin, and a complete set of royal equipment. He gave him a large village and one thousand rupees. He also gave provisions to everyone according to their capacity. Then the king said, “Give me some further command. Whatever service you instruct, I will do it.” Thus he stood with folded hands.

Bhav Prakash (Revealing the Sentiment): Here there is a great doubt:

the bhavaya adopted the appearance of a Vaishnava only to please the king; there was nothing true in it. The king also knew this. Even then, how did the king show such honor? And how did he give all the items meant for divine use, such as golden earrings and the like, to this bhavaya?

It is said there that the dress of a Vaishnava is the form of Bhagavan. Just as when a king's soldiers wear the attire of the state, the king honors them and the subjects also respect them, in the same way the Vaishnava dress is the dress of Bhagavan's attendants. Therefore, those who are sevaks of Bhagavan, who belong to Bhagavan, honor that dress, bow to it, and show reverence to it. Thus, seeing that dress, the king immediately stood up and bowed. The king did not honor the bhavaya himself; he honored the dress.

Another intention is this: when the king met the bhavaya, he touched him. By that touch, the Bhagavad-bhava in the king's heart manifested in him. Just as by the touch of fire, iron becomes fire, and by the touch of the philosopher's stone, iron becomes gold, similarly, in the heart of this Bhagavadiya king, the Lord with His divine play abides. By his touch, Bhagavad-bhava arose in the heart of that bhavaya as well. The king honored that Bhagavad-bhava, adorned him, and bowed to him. Therefore, sentiment alone is the principal substance. Through sentiment alone, Bhagavan manifests even in an image. Such is its nature. Therefore, one should maintain Bhagavad-bhava toward Vaishnavas; by this, the Lord becomes pleased.

Then other people, officials, and village headmen, Patels, also gave him much. Great wealth came. After that, morning arrived. Then that bhavaya, still in the Vaishnava dress, went back to his camp. As soon as he reached the camp and looked back, he saw four women coming behind him, ugly in appearance and with foul-smelling bodies.

Then the bhavaya asked them, "Who are you, and why are you coming after me?" Those women said, "We are four murders, residing in your body: one cow-murder, one Brahmin-murder, one woman-murder, and one child-murder. Because you have taken the dress of a Vaishnava, we have come out. When you remove this dress, we will enter your body again." Then the bhavaya said, "I have not committed the murder of anyone in this life. So why are you saying this?" Then those women said, "In order to please people, you have previously adopted the disguises of these four. You falsely enacted the acts of these murders. Therefore, the sin of these four murders has attached to you. We are those four."

Bhav Prakash (Revealing the Sentiment): The intention here is this: the course of dharma is subtle. It is said in the scriptures that even if one commits an offense in the mind, fault attaches. Then what is there to say if one commits an offense by taking on a form? That too incurs the sin of murder. For this very reason, Shri Acharyaji restrained Vasudevadas Chhakda, saying, “Do not break an image that has been made.” What if consecration has not been done? The sentiment toward the form has been made. Therefore, a Vaishnava should always remain fearful of offenses by mind, speech, and body—this is shown.

Then the bhavaya said, “If I do not remove this dress, what will you do?” The murders replied, “Then we will not be able to come near you. We will go elsewhere.” After that, the bhavaya did not remove the dress of a Vaishnava, and later he became a Vaishnava.

Bhav Prakash (Revealing the Sentiment): In this account, the greatness of the Vaishnava dress is shown—that such is the dress of a Vaishnava that even murders remain at a distance. But the main sentiment is this: by the touch of that Bhagavadiya king, the murders were driven away. Because in the king’s heart resides Shri Acharyaji Mahaprabhu, how could murders remain in his presence? If they did, they would be burned away. Therefore, at the very moment of the king’s touch, they were driven away and stood apart. The bhavaya’s heart also became pure. Thus he attained knowledge of Vaishnavahood and became a Vaishnava.

Therefore, one should meet and associate with Bhagavadiya Vaishnavas with a sincere heart, for by that the heart becomes pure and a connection with Bhagavad-bhava is formed. This principle is shown. Thus, that king was such a recipient of Shri Gusainji’s grace, truly belonging to Bhagavan. Therefore, how far can his account be told?

Varta 63 - Daya Bhavaya

Now there is a sevak of Shri Gusainji, named Daya, a bhavaya, who lived in a village in Gujarat. The sentiment of his account is described.

Bhav Prakash (Revealing the Sentiment): This one is a tamas bhakta. In divine play, his name is “Bahurupini”. He pleases both Shri Thakurji and Shri Swaminiji by taking many kinds of forms. And in the six arts, he is a helper to both Shri Thakurji and Shri Swaminiji. Therefore, both forms remain pleased with him. He manifested from Kalahansi; therefore, he is of the nature of sentiment itself.

He was born in the house of a bhavaya in a village of Gujarat. From childhood, he was skilled in dance, singing, and disguises. Daya Bhavaya is his name. When he grew up, he began to perform bhavai and spectacles. Later he began to go to different lands and foreign lands, and by pleasing kings and great rulers he earned much wealth. Later he became a Vaishnava; the manner of that has been told above.

Prasang 1 – Daya Bhavaya becomes Vaishnav

That bhavaya came to that king. The king honored him and seated him near himself. Then that bhavaya sat in private with the king and told the account of the murders. He told everything that the murders had said, and he showed the murders from a distance. Then the king said, “Such indeed is the Vaishnava dharma; such is its power. Therefore, compared to this Vaishnava dharma, all else is insignificant. There is no other dharma equal to this.” Then that bhavaya said to the king, “That is true. It appears that merely by the dress of a Vaishnava, the murders came out and became separate. Then what is there to say of one who truly understands Vaishnavahood and becomes free of deceit?”

After that, the bhavaya again said to the king, “Now, by your grace, make me a Vaishnava and bestow a name upon me.” Then the king said to the bhavaya, “Your work will be accomplished through Shri Gusainji. Without his grace, this path of devotion does not manifest. Therefore, you should go to Adel.” Then the bhavaya said to the king, “Write a petition-letter to Shri Gusainji for me and give it to me.” The king said, “Very well.” Then the king wrote a petition-letter to Shri Gusainji, and in it he wrote the entire account of the bhavaya. Then

that bhavaya took his wife and children and set out for Adel. In a few days he reached there. Then he took the darshan of Shri Gusainji and offered full obeisance. After that, he gave the king's letter. Shri Gusainji read the letter. Then he asked the bhavaya about all the details. The bhavaya told all the details—everything the murders had said, and the whole matter of the murders.

Then Shri Gusainji, by grace, bestowed a name upon that bhavaya. Then he had him observe a fast and had him perform submission. After that, Shri Gusainji came for the meal. Then he gave a plate of mahaprasada to that bhavaya. His wife and children all became sevaks. After that, staying there for some days, he heard discourses near Shri Gusainji. He asked Shri Gusainji about all the practices of the path. Shri Gusainji, by grace, told him everything and explained it. After that, Shri Gusainji proceeded to Shrinathjidwar. That bhavaya too went along with Shri Gusainji to Shrinathjidwar for the darshan of Shri Govarddhan Nathji. In a few days he reached Shrinathjidwar. Then he took the darshan of Shri Govarddhan Nathji, made offerings, and then performed the Braj parikrama with Shri Gusainji. He experienced great happiness and joy.

After that, taking leave of Shri Gusainji and bringing Shri Thakurji's service form, he came to his own land. He sold his own house and, taking his entire family, went and began living in that king's city. Then he met the king and told him all the news of becoming a sevak of Shri Gusainji. The king became very pleased and gave him a house to live in. After that, he began to perform the service of Shri Thakurji. Having completed the service, the king and the bhavaya both would engage in divine discourse. There was very great bliss and happiness. They remained absorbed in Bhagavan's rasa. The king held him in very great regard.

After that, that bhavaya, Daya, became a fine Vaishnava. He began to understand all the practices of the path. Shri Thakurji spoke with him and conversed with him. Shri Thakurji began to show affection to that bhavaya. All this he received as happiness through the king's company.

Bhav Prakash (Revealing the Sentiment): In this account, this principle is established: in whatever manner possible, one should associate with a Vaishnava. If one keeps the company of a Vaishnava, all happiness comes, and the practices of the path also manifest. Vaishnavas are the very form of adornment. One should keep trust in what they say; then Shri Thakurji bestows grace. This path of devotion manifests through the company of such persons; therefore, all other means are inferior. If

one contemplates the forms of Shri Acharyaji and Shri Gusainji, good understanding arises; then such company of Vaishnavas is obtained, and trust comes.

Thus that bhavaya was such a steadfast recipient of Shri Gusainji's grace, truly belonging to Bhagavan. Therefore, how far can his account be told?

Varta 64 - Patel Kunbi

Now there was a sevak of Shri Gusainji, a Patel Kunbi, a resident of Gujarat. The sentiment of his account is described.

Bhav Prakash (Revealing the Sentiment): This one is a sattvic bhakt. In divine play, his name is "Ujiyari". He manifested from "Madhavi"; therefore, he is of the nature of sentiment itself.

Prasang 1 – Compassion and Purity of the Kunbi

At one time, Shri Gusainji himself came to Gujarat. Then this Kunbi came into his refuge. He had a very simple disposition. He had very great affection for Vaishnavas and for Vaishnavas of his own path. Once, this Kunbi Vaishnava was going from Gujarat to Shri Gokul for the darshan of Shri Gusainji along with Chacha Harivanshji. On the way, they had made camp in a village. There, he was bathing in a river.

At a short distance from there, a Brahmin woman had severe, festering leprosy. Worms had infested her body, and she was suffering greatly. She had one son. He had come to the river and was washing her and removing the worms. There was no part of her body left that was pure. That Kunbi Vaishnava, after bathing, was washing his cloth and wringing it out. A splash from his washing cloth fell upon that woman. Wherever that splash fell on her foot, that spot immediately became pure. Around the place where the splash fell, one by one, four fingers' breadth of flesh became clean and healthy.

Then the woman said to her son, "Who is this who is washing his cloth, whose splash fell upon me?" Saying this, she looked and saw that the place had become pure over the span of four fingers. Then she again said to her son, "Son, look—wherever the splash of his cloth fell, the surrounding part of my body has become healthy. Therefore, see

who he is." Then the son said, "He appears to be some great soul, by whose cloth's splash alone the body has become healthy." Then the woman said, "What can be said of him? He is a very great soul. Therefore, take me to him."

At the very moment the splash touched her, knowledge of the Vaishnava's true nature arose in her. After that, the woman and her son both came to that Vaishnava and fell at his feet. With folded hands, she said, "See, by merely the splash of your cloth, my body has become so healthy," and saying this, she showed her body.

Bhav Prakash (Revealing the Sentiment): Here there is a doubt: how did leprosy become cured merely by the splash of a Vaishnava's cloth? It is said that by washing a Vaishnava's cloth, the heart becomes pure and the three kinds of suffering are destroyed. This has already been described earlier in the account of Ranavyas. Then what is there to say about leprosy being removed? The splash of the cloth is only a pretext.

In truth, this mother and son are divine beings. In divine play, the mother's name is "Chandan" and the son's name is "Chanothi". They are both companions of Ujiyari. At one time, Chandan displayed pride in her beauty before Ujiyari. Due to that offense, she came to the earthly plane and developed leprosy. Chanothi also did not restrain her at that time, so she too came to the earthly plane. They took many births. Later, by fortunate destiny, they met this Kunbi Vaishnava. Then, through the pretext of the splash of the cloth, knowledge of the Vaishnava's true nature arose in them. Humility arose, and thus the offense was removed.

After that, the woman said to the Vaishnava, "I am suffering very greatly. Therefore, you are a great soul. Please do something so that this suffering may be removed." Saying this, she wept intensely. Then compassion arose in that Vaishnava. He told Chacha Harivanshji about the woman's suffering and said, "Please show some grace to her." Then, through Chacha Harivanshji, the woman and her son were given names and were given the charanamrit of Shri Gusainji. He said to the woman, "Mix this charanamrit with some earth and apply it to your body. Then bathe. Do this daily."

As soon as the charanamrit water touched her, all her suffering was removed, and all the worms that had infested her body died. She attained relief. Then the woman said, "Now what should I do?" Then that Vaishnava said, "You mother and son should both come with us to Shri Gokul for the darshan of Shri Gusainji." The mother and son

said, “Very well.” After that, the mother and son sold whatever little jewelry they had, spent it on expenses, entrusted their house to a good person, and then both mother and son went with those Vaishnavas to Shri Gokul. In a few days, they reached there. They took the darshan of Shri Gusainji and offered full obeisance. Then they told Shri Gusainji the entire account.

Then Shri Gusainji said, “Such indeed is the strength and power of Shri Acharyaji. But one should understand the true nature of a Vaishnava.” After that, Shri Gusainji had both of them formally submitted and named. Then a plate of mahaprasada was given. After that, that Vaishnava said to the woman, “When Shri Gusainji bathes, apply the mud from that place to your body. Then bathe. Do this daily.” The woman did so daily. In five or seven days, her body became healthy and beautiful.

After that, the mother and son stayed in Shri Gokul for many days, listened to discourses from Shri Gusainji’s own mouth, and learned all the practices of the path. Then they came for the darshan of Shri Govarddhan Nathji. After taking darshan, the mother and son performed the circumambulation of Braj. Then, taking leave of Shri Gusainji, they returned to their own land with that Vaishnava. Thus, the mother and son became good Brahmin Vaishnavas, recipients of grace, belonging to Bhagavan. Through the splash and the company of that Kunbi Vaishnava, their leprosy was removed. Therefore, such indeed is the company of a Vaishnava.

Thus, that Kunbi Vaishnava and that Brahmin mother and son were such recipients of Shri Gusainji’s grace, truly belonging to Bhagavan. Therefore, how far can their account be told?

Varta 65 - Gangabai Kshatrani

Now the sentiment of the discourse concerning the sevak of Shri Gusainji, Gangabai Kshatrani, who lived in Mahavan, is narrated.

Bhav Prakash (Revealing the Sentiment): She is a tamasic devotee. In divine play, her name is “Bhrungini.” She manifested from Madhavi; therefore, she is of her emotional form. She wanders, following Shri Thakurji closely behind. Such is her state of intense attachment. Therefore, Shri Thakurji is always pleased with her.

Prasang 1 – The Birth and Early Attachment

Now, Gangabai’s mother, Rupvanti, was extremely beautiful, so beautiful that her reflection seemed to fall upon the earth. She also possessed great wealth. Once, Shri Gusainji came to Mahavan. At that time, he stayed at the house of a Vaishnava. Nearby lived that Kshatrani woman. When she saw Shri Gusainji, desire arose in her. She became deeply attached. She received initiation from Shri Gusainji. After that, she could not find peace without seeing Shri Gusainji daily. She would secretly go, hiding from her husband, to take his darshan.

Bhav Prakash (Revealing the Sentiment): That Kshatrani, in divine play, belongs to the category of the inner absorbed ones. She held a desire-filled attitude toward Shri Thakurji; therefore, here too she developed a desire-filled attitude toward Shri Gusainji. She would come daily to Shri Gokul, see and behold Shri Gusainji, and then return to her home. But in her mind, intense object-based emotion arose for him. Therefore, she constantly reflected—“If by chance I could obtain solitude, my wish would be fulfilled.” But she found no opportunity. Many days passed thus, yet she did not find an opportunity. Then one day, having carefully considered the timing, before Shri Gusainji arrived there, she herself went and hid there. After that she said to Shri Gusainji, “Fulfill my wish.” Shri Gusainji did not comply and said, “In this matter, I am not involved.” Then Kshatrani insisted greatly. Even then Shri Gusainji did not comply and said, “In this matter, obstinacy is not permissible.”

Bhav Prakash (Revealing the Sentiment): Why so? Although Shri Gusainji himself is the complete Supreme Being, he has assumed the

role of an acharya. Therefore, he follows the boundaries laid down in the scriptures. In the scriptures, association with another man's wife is forbidden. Another intent is this—that desire is an obstacle on the path of devotion. Because in a life overpowered by sense objects, the Lord's full entrance into the heart does not occur. Therefore, Shri Acharyaji says in the text Sannyasa Nirnaya: " बषयाक्रांतदेहानां नावेशः सवदा हरेः ।" - "For those whose bodies are overtaken by sense objects, there is never a full entrance of Hari."

Thus, desire is described as an obstacle on the path of devotion. He is the protector of the boundaries of the devotional path. How, then, could he act against those boundaries? Hence, he spoke in this manner. Even if seen from the perspective of divine play, when the Lord wills, he engages in union with the inner absorbed ones. But the inner absorbed one is not an independent devotee. Therefore, the Lord does not grant them pleasure according to their own wishes. Because they worshipped the Lord with a paramour-like attitude, they attained the state of identity with him. Then their condition became established within the Lord's heart. When the Lord decides, "Now it is time to let these devotees experience the bliss of form outwardly," he draws them out from his own heart and, by his own will, engages with them. Here, Kshatrani expressed her personal wish. The Lord did not fulfill it, because this action would be against the boundaries of devotees who have attained identity-liberation. Thus Shri Gusainji did not comply.

Then she humbly said to Shri Gusainji, "Maharaj! You are the Lord, you are great. If you do not fulfill my wish, who else will? God should fulfill the wish of his sevak." Saying many such deeply humble supplicatory words, she placed her head upon his lotus feet and remained there. She said, "I have placed my wish before you. Now you are the Lord—look toward yourself and do as you please. I have come into your refuge." Hearing such humility, Shri Gusainji said, "Now go home. Your wish will be fulfilled while you remain seated in your own home—this is my word. Therefore, go home now."

Bhav Prakash (Revealing the Sentiment): Here it is indicated that the Kshatrani now recognized Shri Gusainji as the Lord, because she spoke humble words and accepted the path of refuge. Her former desire-based attitude faded away. Then Shri Gusainji, in order to preserve the boundaries of the devotional path and the path of refuge, spoke such words in which both scriptural boundaries and the boundaries of divine play were maintained. Therefore, he gave the assurance of fulfilling the devotee's wish.

The Lord himself says in the Gita: “ये यथा मां प्रपद्यन्ते तां स्तथैव भजाम्यहम ् - “As people surrender unto me, I reciprocate with them accordingly.” This indicates that however one worships the Lord with a particular sentiment, the Lord responds in that same sentiment. This is the affection of the path of devotion. Therefore, Shri Gusainji himself upholds this promise. Nanddasji has sung this in a hymn:

(राग सारंग | Rāga Sāraṅg)

जय त रू वम ननाथ पमावती- प्रानप त वप्रकुल-छत्र आनंदकारी । दीप बल्लभवंस जगत नस्तम करन को ट

उडुराज सम तापहारी ॥।

जय त भक्तजन-प त प तत पावन करन कामीजन कामना पूरनचारी । मिुक्त कांक्षीय जन भिक्तदायक प्रभु सकल

सामथ्य गुन गनन भारी ॥

जय त सकल तीरथ फ लत नाम स्मरन मात्र बास ब्रज नत्य गोकुल बहारी । 'नंददास न' नाथ पता ग रधर आ द

प्रकट अवतार ग रराजधारी ॥।

Victory to the Lord of radiant beauty, the life-lord of Pāmāvatī, the royal canopy of the

Brahmin lineage, the giver of bliss. He is the lamp of the Vallabha lineage, the remover of

the world’s darkness, and like millions of moon-kings together, He destroys all burning

pains. □□

Victory to the Lord of devotees, the purifier of the fallen, the fulfiller of the desires of

those who desire. To those who seek liberation, He grants devotion; the Lord whose

qualities and powers are immeasurable. □

Victory to Him whose name alone bears the fruit of all pilgrimages when remembered,

who eternally dwells in Vraja as Gokul-Bihārī. He is the master of

Nandadās, the Father,

Giridhara, the primal manifest incarnation, the bearer of Govardhan Hill. □□

✿✿✿

In this hymn, Nanddasji says that the Lord fulfills the desires of those who desire. Therefore, whatever desire one holds, the Lord fulfills it accordingly. Hence Shri Gusainji said to that Kshatrani, “Your wish will be fulfilled while you remain seated in your own home.” Why? Because he himself is the complete Supreme Being, endowed with all powers. After that, the Kshatrani took permission and returned to her home. One day, while she was sleeping, during the night she experienced in a dream that she had union with Shri Gusainji. From that very day, she conceived. When the term of pregnancy was completed, she gave birth to a daughter, who was a storehouse of great beauty. After that, she was named Gangabai.

Bhav Prakash (Revealing the Sentiment): Here a doubt may arise—how could conception occur through union in a dream? It is said that the scriptures describe four kinds of creation: sweat-born, egg-born, seed-born, and dream-born creation. Therefore, creation can occur even through dream-union. There is nothing astonishing in this. Moreover, Shri Gusainji himself is the complete Supreme Being, endowed with all powers. Therefore, he fulfilled her wish through a dream, in a manner that preserved both acharya-boundaries and devotional boundaries.

When the girl grew somewhat older, her name was formally submitted in the presence of Shri Gusainji. After that, she was initiated into the service of Shri Thakurji. She became a virtuous Vaishnava, worthy of grace, belonging to the Lord. After some time, Gangabai’s parents passed away, and she remained alone in the house.

Every day, after completing service to Shri Thakurji, she would depart from there in the evening and come to Shri Gokul to Shri Gusainji. At night, Shri Gusainji would recite Shri Subodhini and Shri Bhagavata to her. She would listen. Immediately thereafter, Gangabai would sing kirtans in the same sentiment and recite them before Shri Gusainji. Hearing this, Shri Gusainji would be extremely pleased with Gangabai. After that, Gangabai would sleep there at night. In the morning, she would rise, bathe in Shri Yamunaji, take darshan of Shri Gusainji, offer prostrations, serve Shri Gusainji, take darshan of Shri Thakurji, encourage all Vaishnavas to remember the Lord, and then go to

Mahavan. There she would awaken Shri Thakurji, offer food, perform adornment, cook, and then offer the royal meal. At the appropriate time, after the offering, she would perform arati and observe the resting period. Then she would invite the Vaishnavas and distribute mahaprasad. She did this daily. And if on any day no Vaishnava came, she herself would observe a fast that day.

Prasang 2 – Her Kirtans and Later Events

Gangabai composed many kirtan verses bearing the signature of "Shri Vitthal Giridhar." Shri Thakurji and Shri Govardhan Nathji themselves showed affectionate interaction with her. They would speak directly, converse, ask, accept offerings—many such incidents occurred. Shri Gusainji and other children, daughters-in-law, and sons all held Gangabai in great esteem.

Bhav Prakash (Revealing the Sentiment): Gangabai lived on this earth for more than one hundred and five or six years. One day, great disturbance arose from the emperor. Shri Govardhan Nathji departed from Mount Giriraj, and Shri Thakurji also departed from Shri Gokul. They came to Mewar, and at that time Gangabai was with them. They arrived in Marwar at Rupnagar, Krishna Garh, and then proceeded further. After traveling a short distance, Shri Govardhan Nathji's chariot became stuck and would not move forward. Shri Gusainji's sons and many Vaishnavas exerted themselves greatly, but the chariot did not move. Gangabai's cart was behind. Then a son said, "Call Gangabai to explain to the child." After that, Gangabai came. Clearing the space near the chariot, she spoke into Shri Govardhan Nathji's ear, "What is in your mind? Do you want everyone's heads to be cut off here? The armies of demonic kings are pursuing us, and you are sitting here stubbornly. Why do you not move forward?" After explaining thus, she asked.

Shri Govardhan Nathji said, "If you bring me lotuses, the chariot will move." Gangabai said, "Where are lotuses here?" Shri Nathji said, "Behind this mountain there is a pond with many lotuses. Bring them to me." Then Gangabai told all the sons, "The child is insisting on lotuses; that is why the chariot is stuck. Below this mountain there is a pond. Send two Braj residents to bring lotuses from there." They sent Braj residents to Pushkarji's pond, brought the lotuses, and gave them to Gangabai. Gangabai took the lotuses and gave them to Shri Govardhan Nathji and said, "Father, now please move forward quickly." Then Shri Govardhan Nathji's chariot moved. They came and settled in Jodhpur. The king of Jodhpur showed great honor and

respect and strongly requested them to stay, but Shri Govardhan Nathji did not remain. After that, they left and in a few days arrived in Mewar. The Rana of Udaipur came forward to receive them and brought them in, and after much insistence, kept them there.

Thus, Gangabai was such a greatly favored Bhagavadiya recipient of Shri Gusainji's grace. Therefore, there are many narratives about her. How far can one go in recounting them?

Varta 66 - Raja Jot Singh

Now, the sevak of Shri Gusainji, Raja Jot Singh, who lived in the south, about twenty kos above Pandharpur, his account is spoken of as follows.

Bhav Prakash (Revealing the Sentiment): This Raja is a devotee. In the divine play, his name is Kalidi. He manifested from Madhavi; therefore, he is of the nature of devotion.

Prasang 1 – The Revelation of True Divinity

That Raja was first a worshipper of a deity called Rasai Devi. He worshipped that deity and performed the worship with great splendor and wealth. In this manner, many days passed. That Raja had a priest who lived in a village twenty-five kos away. That priest had a son, who was a sevak of Shri Gusainji, a supremely grace-receiving Vaishnava. After some days, by the will of Bhagavan, that priest passed away. After that, within some days, again by the will of Bhagavan, that son came to the Raja. His mother had sent him. He arrived at the Raja's village and then went to the Raja's gate. At that time, the Raja was in the deity's temple. He asked at the gate, "Where is the Raja?" The gatekeeper replied, "The Raja is in the deity's temple. He will return after a long while. And you are a Brahmin, a priest; if you must, then go into the temple."

Then he thought in his mind, "Very well, let me see in the temple what kind of deity this is and what kind of splendor there is." Thinking thus, the priest's son went into the temple. At that time, the Raja, after worshipping the deity, was performing arati with camphor placed in a golden plate. At that moment, many instruments were being played, Gandharvas were singing, and all the people were singing arati. The deity was adorned with ornaments and garments of very high and costly value. A jeweled throne was set, and with gold, gems, and pearls the entire shrine was glittering. There was no end to the splendor, how much can one describe?

The priest's son was brought forward and made to stand near the front, as he was known to be the Raja's priest. Near the inner threshold, the Raja himself was performing the arati for a long time. Then the priest's son looked at the deity. At that time, the Raja

distributed arati to the others, and himself began making many supplications and praises, saying, “O Devi! There is no deity equal to you in the three worlds.” Hearing these words, the priest’s son shook his head. Seeing him shake his head, the Raja noticed.

After completing his service and worship, the Raja locked the temple doors and went to his home. He sat on a high seat. Shortly after, the priest’s son arrived. The Raja, knowing him to be a priest, stood up, offered him a seat, made him sit, and performed worship of him, showing very great respect. Then the Raja asked that priest, “When you heard my supplication, why did you shake your head, what did you understand?”

The priest replied, “I will not say this matter. And if I say it, you will feel bad.” The Raja said, “This matter must certainly be said. I will not feel bad; rather, I will be pleased. This is my word.” He insisted greatly. Then the priest had everyone sent away, and afterward said to the Raja, “You said in your supplication, ‘O Rasai Devi, there is no deity equal to you in the three worlds.’ Hearing this, I shook my head. Why? Because there is only one deity in the three worlds, Shri Vitthalnathji whose sevaks have many maidservants like Rasai.”

Then the Raja said, “How am I to believe this?” The priest said, “If you go to Pandharpur, I will show you.” Then the Raja prepared his retinue and mounts and, taking everyone along with that priest, set out for Pandharpur. They reached Pandharpur and had darshan of Shri Vitthalnathji. Then the Raja shook his head and said, “You speak of such greatness? Where is the splendor of my Rasai, and here there are not even fine garments.” Hearing this, the priest remained silent.

Afterward, the Raja came out of the temple. The priest stayed behind and, folding his hands, prayed to Shri Vitthalnathji, “O King of Kings! Grant the Raja a darshan united with splendor, remove his doubt, and accept him.” Saying this, the priest also came to the Raja’s camp. The Raja had a very large retinue, so the camp was set up outside.

At once, Shri Vitthalnathji manifested a large city a short distance away in the forest—an astonishing miracle. Taking the guise of a householder merchant, seated in a beautiful palanquin, he came to meet the Raja. Seeing that radiant, majestic, extraordinary person—endowed with virtues beyond qualities, adorned with supreme ornaments, clothed in beautiful and priceless garments, with a face radiant like the sun—the Raja stood up. He seated him on a high seat, folded his hands, and sat facing him. The priest, recognizing the divine radiance of the form, prostrated fully and sat down.

Then the Raja asked, “Where are you from? Who are you? Please tell me.” The merchant said, “All of you come to our house. It is our desire to host you.” Saying this, he invited everyone. The priest said, “Raja, certainly go to his house. There I will show you a marvel.” Then the Raja, with a simple retinue, went with them. They all entered that city. Seeing the beauty of the city, the Raja became greatly pleased.

That merchant seated the Raja near his temple, in a very beautiful and large hall. Seeing the place and the splendor and the seats, the Raja was astonished. He had neither seen nor heard anything like this before. Such objects, people, women, and places were all wondrous.

Then the Raja and the priest sat on a balcony. Many thousands of women, extremely beautiful, adorned with all ornaments and garments, divine in appearance, were carrying golden pots and drawing water. Among them, Rasai herself came, carrying water. Seeing her form, Raja was amazed. Then the priest said, “Do you see that woman in the green veil, have you recognized her?” The Raja said, “I have not recognized her.” The priest said, “Come, let us go down and stand on the path. When she returns after drawing water, I will show her to you.”

They came and stood on the path. Soon those women returned after drawing water. All passed by, and afterward Rasai came. The priest caught hold of her veil, stopped her, and asked, “Who are you?” Then, pointing her out to the Raja, he said, “Look at her face and recognize her.” She too recognized the Raja and became ashamed.

The Raja said, “You are Rasai—why are you called by this name? And for whom are you drawing this water?” Rasai said, “If you wish to accept the truth, I will speak it—and this priest knows everything, so I am not speaking falsely.” Then Rasai said, “This merchant is our master. We are all devis, maidservants of his sevaks. Today there is a festivity for him, so we all are drawing water. Always we remain in service of him and of his sevaks.”

Then the priest released her, and she went away carrying the water. Shortly after, a summons came for the Raja. Then the Raja, the priest, and all the Raja’s people were served prasad with great festivity, on golden plates—many vegetables, delicacies, exceedingly beautiful and delightful dishes. All the men, horses, elephants, and all mounts were given the same prasad, without fodder or grain—everyone was fed sweet and cooked foods according to their fill and taste. Afterward, fragrant betel was given to all. Then the Raja took leave and went to his camp.

At night, the Raja slept. In the morning, upon rising and looking, that city was no longer there, and nothing at all remained. The Raja asked the priest, “What is this?” The priest said, “I was telling you about Rasai Devi and the greatness of Shri Vitthalnathji. You have now seen it directly. I prayed to Shri Vitthalnathji, and therefore he showed you this marvel.”

At that time, the Raja was overcome with the pain of separation and fell at the priest’s holy feet, saying, “Grant me darshan of that same form.” The priest said, “That form you will see in Adeel; there Shri Vitthalnathji has manifested in incarnation.” Then the Raja’s eagerness increased, and they departed from there. Traveling day and night, in a few days they reached Adel.

After that, the Raja had darshan of Shri Gusainji. He received darshan of the very same form that he had seen earlier in that house. Then the priest prayed to Shri Gusainji, “Maharaj, please show grace and grant the Raja the initiation of name.” Then Shri Gusainji bestowed the name upon the Raja. After that, the Raja stayed there and learned all the practices of the path. When taking leave from Shri Gusainji, the Raja offered many gifts and brought one divine form for service.

Afterward, he came to Shrinathji Dwar and had darshan of Shri Govardhannathji. Then, performing Braj parikrama and staying one more day, he departed for his own land. Thereafter, he began to act exactly as the priest had instructed. He gave Rasai Devi to a Brahmin, and the form of Shri Thakurji that he had brought from Shri Gusainji, he began to serve according to the practices of the path, together with the priest. At night, the two of them would sit and engage in divine discourse. In this way, Shri Thakurji began to show intimacy—speaking directly, conversing. There are many such accounts. All this occurred through the association of that Vaishnava priest. Therefore, the Raja also maintained a very great honor for that priest.

Bhav Prakash (Revealing the Sentiment): In this account it is shown that liberation is attained through association with Vaishnavas alone. Therefore, one must certainly associate with such Vaishnavas, by which all truths are revealed and all happiness is obtained. The Lord remains completely dependent on such Vaishnavas and follows them. Therefore, by their grace, even in this very body, one experiences the divine play of Bhagavan—and what more can be said? Even a new divine body is attained. Hence, one must certainly associate with such Vaishnavas and serve them. Thus, this Raja Jot Singh became such a grace-receiving, Bhagavadi soul of Shri Gusainji. Therefore, how far can one describe his account?

Varta 67 - Brahmin priest of King Jotsingh

Now Shri Gusainji's sevak was a Brahmin priest of King Jotsingh. He lived in a village that lies twenty-five kos from Pandharpur. The sentiment of his account is being described.

Bhav Prakash (Revealing the Sentiment): He is a rajas bhakta. In the divine play, her name is Saubhagya Sundari. She belongs to the youth of Shri Yamunaji. Having received the command of Shri Yamunanathji, she establishes the fortune and good destiny of the devotees. Therefore, she is dear to all. That Saubhagya Sundari manifested from "Harni"; therefore, this sevak is the embodiment of her sentiment-form.

In the south, at a village twenty-five kos from Pandharpur, he was born in the house of a Brahmin priest. That Brahmin was the priest of King Jotsingh. When this son became twenty-two years old, one night he had a dream. In that dream he had darshan of Shri Vitthalanathji. Shri Vitthalanathji gave him darshan along with divine majesty. When his sleep ended, he felt an intense longing for the darshan of Shri Vitthalanathji. As soon as morning came, he set out for Pandharpur. In six gharis he reached Pandharpur and took the darshan of Shri Vitthalanathji. But the divine majesty that he had seen in the dream was not visible there. Therefore, he became sad and sat there in dejection. He ate nothing the whole day, nor did he drink water. He suffered intense pain of separation. In this manner, three days passed.

Then Shri Vitthalanathji said to that Brahmin in a dream: "Tomorrow, Shri Gusainji will arrive here from Adel. Go and take refuge in him. Then I will show you My supernatural majesty. Therefore, now eat and drink something." The Brahmin obeyed the command of Shri Vitthalanathji and took food and water. The next day Shri Gusainji arrived in Pandharpur. He went for the darshan of Shri Vitthalanathji. Shri Gusainji gave darshan to that Brahmin in the very form of Shri Vitthalanathji. Then the Brahmin became joyful and made a supplication: "Maharaj, please take me into your refuge." Shri Gusainji smiled and said: "Brahmin, we know you. The grace of Shri Vitthalanathji has already been upon you. Therefore, quickly bathe and come in a state of ritual purity. We will take you into our refuge right here. Later we will proceed to our camp."

The Brahmin bathed and came in a state of ritual purity and stood there. Shri Gusainji then had his name-initiation performed. As soon as the name-initiation was done, the Brahmin attained divine vision. He then had darshan of the supernatural majesty of Shri Vitthalanathji. After that, he began to experience the divine plays of Braj. He became absorbed in divine rasa. Shri Gusainji then gave him his own charanamrit and made him well. Then he commanded: "Brahmin, now go to your home. There you will have such darshan daily. Remain absorbed in mental devotion. Do not speak much with anyone. If you see any divine soul, instruct them. Do not maintain worldly dealings with anyone else."

The Brahmin then performed full prostration to Shri Gusainji and prayed: "By the grace of Maharaj, this happiness has been attained. Otherwise, I was not worthy of anything. You are my Lord; I shall do as you command." Receiving the command of Shri Gusainji, the Brahmin went to his home. After that, Shri Gusainji departed from there and proceeded southward. Later, that Brahmin instructed King Jotsingh, gave him darshan of the majesty of Shri Vitthalanathji, and made him a Vaishnava. This matter has already been described above.

Prasang 1 – The Writing of Destiny at Birth

King Jotsingh had a son. On the sixth day, during the chhathi ceremony, destiny came to be written. The priest caught hold of Chhathi's veil and made her stand, and asked: "What is written in the destiny of this king's son?" Chhathi said: "Kingship is not written for him. He will hunt daily and bring one animal. Selling it, he will sustain himself." Saying this, Chhathi departed. The priest wrote everything down.

After some time, by the will of Bhagavan, the king had another son. On his chhathi day, the priest again went there and sat, waiting for Chhathi to come. Destiny was written again. The priest caught her veil and asked: "What is written in his destiny?" At that time Chhathi said: "Kingship is not written for him either. He cannot undertake any enterprise. Therefore, a stray bull will always remain at his door. He will bring loads of firewood on that bull and, by selling it, sustain himself." After that, Chhathi departed. The priest wrote this down as well.

After some days, the king had a daughter. Again the priest asked destiny what was written. Destiny said: "She will live by prostitution. A prostitute will come and live with her, and through that she will sustain herself." The priest wrote this down too. Thus he recorded all

these matters.

Later, by the will of Bhagavan, that king died. After that, another king looted his village. The people fled. The king's sons and daughter also fled, fearing that someone might imprison them. Therefore, they ran away, but not together. Each went in a different direction. Thus the three siblings lived separately in different villages. After some time, the priest thought of them and reflected: "Those three souls are divine, and they must be suffering. It would be good to check on them."

Bhav Prakash (Revealing the Sentiment): Because those three, in the divine play, are companions of Saubhagya Sundari. Their names are Leela, Veena, and Praveena. All three belong to the youth of Shri Yamunaji. The priest knew their true forms; therefore, compassion arose in his heart.

Then the priest set out from there. He went to the village where the eldest son lived, found his place, and went to his house. At that time, the king's son was returning from hunting. Seeing the priest, he felt great sorrow in his heart, wept, and said: "This is my condition." He seated the priest on a seat, asked his permission, and went to sell the hunted animal. He sold it and brought four coins. He placed the money before the priest and said: "I have brought the money. Please bring provisions, cook, and eat." The priest said: "You keep this money and sustain yourself. I have no lack of anything." Then the priest asked all about his circumstances. He said: "Every day I bring one animal. Selling it, sometimes I get three or four coins, sometimes two. Thus I sustain myself."

The priest said: "Tomorrow when you go hunting, take me with you. When I tell you, then strike." That night they slept. Early in the morning, the priest went with him. On the way, many animals appeared. He asked the priest whether to kill them, but the priest forbade him each time. They reached a large water-place and sat under the shade of a tree. Animals came in front of them again and again, but the priest did not allow him to kill any. Eventually the time came when elephants appeared. Both climbed the tree. Many elephants came. The priest pointed to one elephant and said: "Kill this one." The Rajput prince shot an arrow and struck that elephant, which fell. The other elephants went away.

They came down from the tree. The priest said: "Split its head and take out the pearls." He took out the pearls. Both returned home. The priest said: "Now go and sell these pearls. If you get ten thousand coins, give them." He sold the pearls and received ten thousand coins,

which he placed before the priest. The priest said: “Use this wealth happily and enjoy. I need nothing. Spend it yourself. And when such an elephant comes, kill only that. Do not kill any other animal. You will not get pearls from them.” Giving this instruction, the priest stayed there for four days. Then he asked about the younger brother, learned his whereabouts, and departed.

He went to the village where the younger son lived, found his place, and waited at his door. After some time, the younger son came carrying firewood on a bull. Seeing the priest, he felt distress. They met and exchanged news. He said: “I have a stray bull. I bring firewood on it, sell it, and sustain myself.” The priest said: “Today, sell the firewood and also sell the bull. Do not bring the bull back home.” Hearing this, he felt sorrow and thought: “This is written in my destiny. If I sell the bull, how will I bring firewood tomorrow? Carrying it on my head will be necessary. How long will the bull’s money last? But if I do not obey the priest, he may curse me.” Thinking thus, he sold both firewood and bull. He got twenty coins for the bull and half a coin for the firewood, and placed the money before the priest.

The priest said: “Use this money for yourself. I lack nothing.” He kept the money at home, brought provisions, and began cooking. When he tried to serve the priest, the priest refused, saying: “When you sit on the throne as king, then I will accept. Now I need nothing.” He said: “That does not seem possible in this lifetime.” The priest replied: “Bhagavan is capable of everything. Bhagavan lacks nothing. Tomorrow you will rule; keep faith.” Saying this, they slept.

In the morning, he thought: “Today I will have to carry firewood on my head, since the bull is gone.” He opened the door and looked at the place where the bull used to be tied, and saw the same stray bull tied there. He asked the priest about it. The priest said: “Do not worry. The stray bull will not leave your door. Therefore, bring firewood today and sell it along with the bull.” He took the bull, brought firewood, sold the firewood, and sold the bull again. After returning home, he placed the money before the priest. The priest said, “Keep it in the house.” In this way, the priest stayed there for four days. After that, he asked him, “What is the condition of your sister? Where is she?” He replied, “She is in such-and-such village and lives by prostitution.” Then the priest took leave from there and went to the village of the king’s daughter.

The priest went to the house of the prostitute. Seeing the priest, she felt greatly ashamed. The priest consoled her and said, “Why do you

feel sorrow? This is a matter of destiny. What can you do? What do you earn?" Then she began to serve him food, but the priest did not accept it and said, "I have no lack of anything." Then he brought his own provisions tied in his bundle, went to the pond, bathed, cooked food, offered it to Shri Thakurji, and then took the maha-prasad. After that, he returned to the prostitute's house and asked, "How do you sustain yourself?" She began to cry. The priest stopped her from crying and consoled her.

Then the prostitute said, "Some days I get one coin, sometimes two coins, sometimes four coins. With that I sustain my body." The priest said, "From today onward, if anyone comes to you, first ask me, and then unite with him only after my consent." In the evening, one client came and offered one coin. She asked the priest, and he refused. Then he offered two coins; again she asked, and again the priest refused. Then he left. After some time, another client came and offered one and a quarter coins. She asked the priest, and he refused. Then he offered half more, but still the priest refused, and he left.

After that, another third client came and offered five rupees. She asked the priest, and he refused. Then he offered ten rupees. She pleaded with the priest and fell at his feet, saying, "Ten rupees are being offered. I have never seen this before. Today it is coming by your power. This would cover my expenses for two or four months. Therefore, please give permission." The priest said, "Why are you in such haste? Today you will receive one lakh rupees. And even if anyone tells you anything, do not agree. When someone gives one lakh rupees, then unite with him."

Then she began to feel distress in her mind, thinking, "Who will give me one lakh rupees? And where will such a person come from?" Just then another man came and offered one hundred rupees. The priest still refused. Then another came and offered up to one thousand, but the priest refused. Then at midnight, one man came and offered ten thousand. The priest still refused. Then he raised it to twenty-five thousand, but still the priest refused. In this way, one quarter of the night passed. At that time, a very great king came and offered half a lakh. Even then, the priest refused. Then gradually he brought and gave one lakh rupees. He asked the priest, "If you permit, may I unite with her? He is giving one lakh."

The priest said, "How can you show disbelief? You were doubting who would give such an amount. Has it not been given now? Therefore, have patience and everything will happen, but faith is needed. Now there is no lack of anything in your house. But do not take even one

rupee less than a lakh. Even if someone persuades you, do not agree. Accept one lakh rupees and unite with him." From then on, she did this daily: she would unite only with one who gave one lakh. Thus, every night, that same person would come and stay with her.

After eight or ten days, the priest stayed there. Then he bought a cart, kept two or four servants, seated the woman in the cart, and departed from there. He went to the village where the king's son who had the stray bull lived. There the brother and sister met the priest. By then, both of them had accumulated some wealth. From there, they also bought a cart and three bulls and departed. They came to the village where the eldest brother lived. He too now had abundant wealth. Then they bought horses and elephants, and later hired many mounted men and servants, and set out for their own country.

The elder brother and the priest both sat on an elephant in a howdah. The younger brother rode a horse, and their sister sat in a palanquin. In this royal manner, they traveled. On the way, the Destiny Goddess took the form of an old woman and appeared, placing herself near the elephant's feet and trunk. The mahout stopped and shouted, "Hey old woman! You will die. Who are you? Why are you wandering near the elephant's feet and trunk? Are you not afraid?" The mahout then said to the priest, "Listen, sir! I do not know who this old woman is. She is not afraid of dying. She seems to have come only to die, wandering near the elephant's feet and trunk. I warned her greatly, but she neither listens nor replies."

The priest recognized her. He made the elephant stand still, took the old woman by the hand, led her aside, and asked, "Why are you doing this? Why are you thinking of dying? Are you not afraid?" Chhathi said, "If I die, it is fine, but this calamity is such. How long can I endure it daily? Many crooked tasks fall upon me, and I fulfill all of them. But you have restrained me. Therefore, I have not found anyone like you in the three worlds." The priest asked, "What is this matter?" Destiny replied, "Where can I daily bring elephants with pearls? If I do not bring them, my writing becomes false. My writing never changes in the three worlds. I had written that one animal would come daily for hunting and that the first arrow would not go in vain. But you forbade him to kill any animal except a pearl-bearing elephant. Then where should I bring such elephants daily?

"And for the second one, where should I daily bring a stray bull? And for the woman, where should I bring a client who gives one lakh rupees? I am greatly troubled. You are a Harijan; therefore, I fall at your feet. Save me; have mercy on me. If it were someone else, I

would have found another way and caused him suffering. But you are a Harijan, so nothing works against you. Therefore, do not be so strict. Please give them such relief from their destinies."

The priest said, "If you promise me that when I seat them on the royal throne, you will not cause obstacles in their rule and will assist them, then I will accept your request and relieve their destiny, and your writing will also remain true." Destiny said, "I promise. Now I will not obstruct their rule and will assist it willingly." The priest said, "The doer of all works is our Shri Gusainji. By his grace, everything will be auspicious." Then he dismissed Destiny.

Bhav Prakash (Revealing the Sentiment): In this account, there may be a doubt that this priest possessed supernatural power. This has also been mentioned earlier in the account of the king. Then why did he not erase the destiny of these three from the very beginning? Why did they suffer so much? It is explained that this priest had power granted by the Lord. He could erase even the writing of Destiny, but without the will of Bhagavan, how could such limits be erased? This is the boundary established by the Lord. How could a Vaishnava transgress it? Thus, he preserved the boundary and also displayed his power. This shows that Harijans have such power that even Destiny falls at their feet, fears them, and acts only by their command. This is what is shown.

(राग धनाश्री | Rāga Dhanāshrī)

जाकों नेक स्याम कौ बानों। ताके नकट न जाँइ जन कोऊ कहा रंक कहा रानौ।

माला कंठ तलक बराजत अरु चंदन लपटानौ। संख चक्र गदा पद्म बराजत सो कहा रहेगो छानौ।

र वसुत कहत पुकार पुकारी सु न के दूत अकुलानो। 'सूरदास' कहत यह हत की समज सोच ि्जय जानो । He whose nature has even a little of Shyām's own nature. No person should go near him,

whether he is a poor man or a king. A rosary shines upon his neck, a tilak adorns him,

and sandalwood is smeared upon him. The conch, discus, mace, and lotus are displayed,

so how could such a one remain concealed? Ravi's son cries out again and again, and on

hearing it the messenger becomes distressed. Sūrdās says, understand this for your true

good, and know it well within your heart.

Even Yama fears the servants of the Lord. Therefore, no one is superior to a Vaishnava. A Vaishnava may do whatever he wishes; there is no wonder in it. Thus, Destiny herself obeyed the priest's words.

After that, the priest said to the king's eldest son, "From now on, do not kill animals or birds. Make figures of clay or drawings, place them far away, and aim at those. Do not kill living beings." Then he said to the second son, "From now on, do not sell the bull; let it remain." And he said to the daughter, "From now on, do not insist on one lakh rupees. As before, take a smaller or larger amount and unite, but unite only with men of good caste and good character; do not associate with low persons."

Thus instructing all three, he spoke. After that, the two brothers reclaimed their kingdom, conquered it, and began to rule. They did exactly as the priest instructed, remaining obedient to his commands. Then the priest invited Shri Gusainji to that village. There, all three came into the refuge of Shri Gusainji and became Vaishnavas. After that, Shri Thakurji was brought and service began. They served according to the proper methods of the path of seva. As the priest commanded, they performed seva in that manner. At night, the priest narrated stories, recited discourses, and performed kirtan.

In this way, after some days, Shri Thakurji began to reveal divine grace. There are many such matters; how much can be said? Along with the priest, Shri Thakurji bestowed grace upon all three. Therefore, one should associate with such a Vaishnava. That priest was such a greatly graced Vaishnava of Shri Gusainji. How far can his account be described?

Varta 68 - Two Renunciates One Tahdsi and One Ordinary

Now there were two renunciates, both sevaks of Shri Gusainji. Of them, one was a tahdsi and one was ordinary; those two lived together. The sentiment of their story is told.

Bhav Prakash (Revealing the Sentiment): This tahdsi renunciate is a sāttvik devotee. In the lila, his name is Kunjadevi. He manifested from a “harni”; therefore, he is of that bhav-form. And Kunjadevi has one companion whose name is Gunjadevi. So his complexion is red like the gunja fruit. He is an obedient follower of Shri Chandravaliji’s command.

This tahdsi was born in Gujarat, in one village, in the house of a Brahmin. From childhood itself he remained in the company of sādhus and sannyāsis. Therefore, he roamed about like a renunciate vairāgi. His parents tried very hard to stop him. They said, “Son, from now itself you live in this manner. So how will your marriage happen later? What will the people of the caste say? Therefore you should dress well. Sit with good people.” Then the son said, “I am a renunciate from a previous birth. Therefore, let no one show affection to me. I will not do this. And besides, whoever will have attachment to me will surely die. This is my word.” So in this manner he said this to everyone. Then the parents did not speak to him. They thought, “Surely it is written like this.” In this manner the boy became sixteen years old.

Then one day a Maryādā-mārgīya Vaishnav came to that village. Then this boy went to him and said, “I have to do a pilgrimage. Therefore, if you kindly take me with you, then I will come.” Then that Vaishnav said, “I have set out for pilgrimage. I will do the journey of the four dhāms. If you want to go, then come.” Then this tahdsi became very pleased. After that, this tahdsi went with that Vaishnav. His parents did not know that he had left like that. Then on the next day the parents came to know. Then they searched for him a lot, but did not find him. So, suffering grief, they remained silent.

And this boy came with that Vaishnav to Dwarkaji, and had darshan of Shri Ranchhodji. After staying there for a few days, those two went to Badarikashram. They came to Mathuraji. There those two bathed in Shri Yamunaji. After that, seeing the beauty of Mathuraji, this boy remained astonished. Then he thought, “I should stay in Mathuraji for a few days. After that I should go to Gokul, Vrindavan, and Badarikashram.” Then the Maryādā-mārgīya Vaishnav said to him, “I will go to Badarikashram. If you want to go, then come.” Then he said, “I will stay in Mathuraji now. If you want to go, then you may go.” Then that Vaishnav went to Badarikashram.

After that, this boy stayed a few days in Mathuraji and had darshan of Keshavrayji. After that he had darshan of all the places. After that he left for Shri Gokul. First he came to Raval. By destiny and good fortune, on those days Shri Gusainji was residing in Raval. Shri Gusainji had come to Shri Yamunaji to perform sandhyavandan. There he obtained darshan of Shri Gusainji. He kept looking at Shri Gusainji without blinking even for a moment. He did not speak or converse with anyone. In this way, for one moment he looked. Then he gained knowledge of Shri Gusainji’s swarup.

Then Shri Gusainji himself said to him, “O so-and-so! Since when have you come?” Then he said, “Maharajadhiraj! It has been many days since I came, but today I have obtained the lotus-feet of Raj. Therefore today I have become fulfilled. Now kindly accept me quickly. Otherwise, where should I go, what will happen? There is no trust in this body. There is no fixed place even for this mind. Who knows what will happen after a moment? Therefore kindly take me into refuge quickly.”

In this way, Shri Gusainji, knowing his intense state, said, “Bathe in Shri Yamunaji. I will accept you into refuge.” After that, he bathed in Shri Yamunaji and came before Shri Gusainji and stood there. Then Shri Gusainji, with mercy, gave him name-nivedan and took him into refuge.

After that, he requested Shri Gusainji, “Maharajadhiraj! Now what is the command?” Then Shri Gusainji, with mercy, commanded him: “You should recite the text ‘Sanyas-nirnay’. Then this path will become clear to you. And do not keep anyone’s company. Do not stay in one place. Do manasi seva. Then all the lila will become manifest to you.”

After that, Shri Gusainji went with that Vaishnav to Shri Gokulji. That Vaishnav came to Shri Gokul, had darshan of the seven swarups in the

seven temples. After that, taking permission from Shri Gusainji, that Vaishnav left for Shri Govardhan. He came to Shri Govardhan, went to Shri Gopalpur, and had darshan of Shri Govardhannathji. He obtained great happiness. After that, while doing Braj parikrama, he began roaming in Braj. He did not stay in one place. He recited 'Sanyas-nirnay', and always remained absorbed in manasi. So he became such.

After some days he came to Shri Gokul. Then another renunciate sevak of Shri Gusainji came to him. He was an ordinary Vaishnav, but he had great eagerness for satsang. He came to this tahdsi renunciate and requested, "Kindly keep me in your service; then I will serve you, and I will also meet the company of people like you." Then this tahdsi Vaishnav said, "Shri Gusainji's command is not to keep anyone's company. Therefore I do not keep anyone with me."

Then that ordinary renunciate came to Shri Gusainji and requested, "Maharajadhiraj! Kindly grant such grace that the swarup of the path becomes manifest." Then Shri Gusainji commanded, "O so-and-so, keep the company of that kind of Vaishnav." Then this Vaishnav requested Shri Gusainji, "Raj! He does not keep anyone near him, and says, 'I do not have Shri Gusainji's command.' Therefore if you command him, then he will keep me with him." Then he got that company.

Then Shri Gusainji called that tahsi Vaishnav and commanded, "Keep this Vaishnav with you." Then, accepting Shri Gusainji's command as proof, that tahdsi Vaishnav kept this Vaishnav near him. From that day those two lived together.

Prasang 1 – The Separation and the Remedy

With them, one more Vaishnav also lived. He too was a renunciate, ordinary. He had Shri Gusainji's command, "Stay with this one." And that tahdsi renunciate had the command, "Let him come." So the two traveled together.

While doing so, one day those two were going to Dwarkaji. By Bhagwan's will, at one place they cooked food and offered bhog to Shri Thakurji. After that they took mahaprasad. Then he said to the companion Vaishnav, "You go ahead; I am coming." So he went ahead. Those two came into a lane. There he went into another lane. Then the tahdsi went to another village and slept, and the other Vaishnav went to one village and sat there. First, he had great suffering of separation from that Vaishnav.

After that, in that village a courtesan was dancing. So that Vaishnav went there to the dance and sat. There he became absorbed. Then he had no awareness. Thus for three days he remained sitting there. At night he watched all the dancing; in the daytime too, helplessly, he remained sitting there.

Then that tahdsi renunciate kept searching for him, and said, “Shri Gusainji has entrusted that Vaishnav to me, therefore I must definitely set him right.” After that, on the fourth day, coming there and seeing, he found that at night he was helplessly in the courtesan’s fascination. He called out, but he did not answer. Then he caught him with his hand and pulled him, yet there was no awareness. After that, even when he called, he did not reply. He was staggering like a madman. He did not speak anything, he did not say anything.

Then that tahsi had great worry: “What answer will I give to Shri Gusainji!” After that, he asked him to take mahaprasad, still he did not speak. Meanwhile, by Bhagwan’s will, a wind blew. Then the dust of that tahdsi’s feet went into his mouth. After that, that Vaishnav drank water. Then that dust went into his stomach. Then immediately he vomited. Then blue, yellow, black water came out; all the pain came out from the stomach. Inside, the inner faculty became pure. Then he spoke and told all the details. After that, those two left from there. But they did not understand anything in the matter.

After wandering for some days, they came to Shri Gokul. They had darshan of Shri Gusainji. Then that tahdsi renunciate said to Shri Gusainji, “Maharaj! One day this Vaishnav got separated from me and got lost. In one village he watched a courtesan’s dance. There he became absorbed, helpless; he had no awareness of the body. I searched a lot. On the fourth day I found him. He was sitting in the dance; I called out, but he did not hear, did not reply. Then I caught him with my hand and dragged him out, but there was no awareness. Then I became worried; I suffered distress. While this was happening, a wind blew. After that I made him drink a little water. Then he vomited. Blue, yellow, black water came out. A stench came to me. Then I made him do achaman and rinse. After that he became alert. Then he told all the details; I heard everything, but I did not understand anything. Kindly explain this matter.”

Then Shri Gusainji said, “He became separated from you. Then in his mind it came, ‘Now I have understood everything; now what is the need of my companion?’ Therefore there arose a lack of company. Therefore Shri Thakurji caused separation.”

Bhav Prakash (Revealing the Sentiment): Here it is shown that if even a little sense of worthiness arises in the mind, then the company of Vaishnav becomes rare, because then the Lord becomes displeased. Therefore even the company gets left behind. Therefore, one should keep the company of Vaishnav with the mood of a sevak; then it bears fruit. Humility arises. Then one always considers oneself low. One also gains knowledge of the swarup of Vaishnav. This became the established principle.

After that, by worldly, demonic company, he sat near them and their influence touched him. Then the dust of that courtesan's feet flew and went into his mouth. Then he swallowed the spit. Then it entered within. Then ignorance increased. Through demonic maya there arose delusion. After that, due to my mercy and considering my connection, you took care of him and searched for him. Then you caught him by the hand and made him sit near you. At that time, a particle of foot-dust connected to the feet went into his mouth. Then you made him drink water. Then that dust went into his stomach. Then, by the momentary power of that dust, it became strong and gained great force. Then it threw out, by vomiting, the whole possession that had arisen from the earlier dust and its mode of association. Then he came to awareness.

Bhav Prakash (Revealing the Sentiment): The intent of this story is that one must not keep worldly people's company at all. Why? From their company, from their touch, worldly possession arises. And if by chance the dust of their feet goes into the mouth, then even the swarup is forgotten. Ignorance increases; demonic possession arises. Therefore one should keep the company of such a Vaishnav. From their touch, from taking their foot-dust, the intellect becomes pure. Why? Because in the heart of such a Vaishnav, Shri Acharyaji himself always resides. And what is Acharyaji like? He is of the form of "hutash" (fire). By a moment's connected touch of him, the demonic possession of many births, sin and suffering, all get burnt away. The intellect becomes pure. Then Bhagwan's lila enters the heart. Therefore, daily, with the mood of servitude, one must surely keep the company of such a Vaishnav. And Shri Acharyaji resides within them; therefore one must always keep their contemplation. Always keep love in them. This is such a matter.

So those two renunciate Vaishnavs, sevaks of Shri Gusainji, hearing the words from Shri Gusainji's mouth, afterward always stayed together closely, and always kept mutual affection. Those two renunciate Vaishnavs, sevaks of Shri Gusainji, are such grace-receivers, belonging to Bhagwan. Therefore, how far can their story be

told?

Varta 69 - One Kunjari

Now Shri Gusai Ji's sevakni, a Kunjari, a resident of Mathura, her Varta's inner sentiment is being told.

Bhav Prakash (Revealing the Sentiment): So this kunjari is a "tamas" bhakt. In the lila, her name is "Sohini." She is in the group of the Pulindini. So every day she prepares new dry-fruit offerings, and at the time of Utthapan she offers them to Shri Thakur Ji in the inner chambers. Therefore Shri Thakur Ji remains very pleased with her. So one day she prepared very beautiful dry fruits in new and new ways and was offering them to Shri Thakur Ji. At that time Shri Syamala Ji came there. Then she said to her in a slightly loud voice, "Right now Shri Thakur Ji is taking the Utthapan-bhog, so you must not come near." As she was saying this, from Sohini's mouth a spray flew and fell into the dry fruits. Then Shri Syamala Ji said, "You have become so proud that you stop me? And you make the Lord eat your own leftovers? Therefore go, fall upon the ground, and attain the mlecchа-womb." So because of that offense, she took birth in Mathura in the house of a kunjari. So she appeared from "Harni." Therefore these are her forms of sentiment.

Prasang 1: The Kunjari's Rescue and Acceptance

So at one time that kunjari, after eating ginger and hot roti at her home, set out. She was going to Agra. It was a day of the hot season. So she became distressed by the sun. So from Aurangabad, about one kos further on, there was a tree, one solitary tree, there in the forest, and she lay down beneath it. So there she was distressed with thirst. Just then Shri Gusai Ji arrived at Shri Nath Ji's gate. Then Shri Gusai Ji asked the khavas, "What is this?" Then the khavas said to Shri Gusai Ji, "Maharaj! She is a mlecchani." Then Shri Gusai Ji looked toward her. That mlecchani pointed with her hand toward Shri Gusai Ji, "I am thirsty." Then Shri Gusai Ji said to the khavas, "Quickly give her water." Then the khavas said to Shri Gusai Ji, "Maharaj! Here no one has water, and neither a pond nor a well is nearby." Then Shri Gusai Ji said to the khavas, "There will be water in our jhari." Then the khavas said, "Maharaj! The jhari will be touched." Then Shri Gusai Ji said to the khavas, "The jhari will come again, but from where will this mlecchani's life come back? Therefore quickly give her water."

Bhav Prakash (Revealing the Sentiment): By saying this he showed that a Vaishnav must have compassion for every living being.

After that the khavas, from that jhari, gave her Shri Navneetpriya Ji's maha-prasadi water into the mouth of that kunjari. Then that kunjari became alert. Her understanding returned. After that she took darshan of Shri Gusai Ji. She saw directly the complete Purushottam Shri Nandanandan. Then that mlecchani got up and said to Shri Gusai Ji, "Maharaj! I had heard of Kanhaiya Ji. Today I have seen Him with my eyes. Therefore you are truly 'Gusaiya.' You brought me to life."

After that she forgot to go to Agra, and came to Shri Gokul. There she stayed sitting by the doorway of the baithak. When Vaishnavs took maha-prasad, then whatever leftovers remained, she would ask for them. She would take them respectfully. After some days, Shri Gusai Ji returned from Shri Nath Ji's gate and came to Shri Gokul. Then that kunjari got Shri Gusai Ji's darshan. In this way, daily she would take darshan when Shri Gusai Ji went out and came in. And she stayed sitting there. Daily she took leftovers of maha-prasad. Later, right in front of the baithak, she set up a market-stall and sat. After that she said to her body-relations, "Now I will stay in Shri Gokul. There is great benefit here. And here there is no other kunjari, so whatever things are needed, someone will want them. Therefore I will stay here."

Later that kunjari stayed in Shri Gokul with her stall. She brought beautiful dry fruits and sat at the gate. Then she said to Shri Gusai Ji's men, "You keep these dry fruits." Then those men said, "If you state a price then we will take them; then this will be of use to us. Otherwise, without Shri Gusai Ji's sevaks, the Lord does not accept anyone's authority." Then the kunjari felt eagerness: "If I become their sevak, that is a good thing. And my wealth too will be used for Bhagavat's purpose. Therefore some method should be done." Thinking this, one day that kunjari saw the Vaishnav khavas. Then she called him, and sitting in a secluded place asked him, "Listen. You are very much Bhagvadiya, worthy of grace. And I am a great fool, ignorant, and a demon. By your grace, by the power of your leftovers, I have received understanding. I have had darshan of Shri Gusai Ji as directly the complete Purushottam. Therefore I know that no one is equal to him. And you too are his sevak, a Hari-jan, worthy of grace. Therefore I am in your refuge and have no other support." Saying this, she folded her hands and fell at the feet of that Vaishnav. And she said, "My honor is now in your hands. Therefore I ask you one thing: in my knot (bundle) there is wealth—one thousand rupees. How can my wealth and body be used for Bhagavat's work—please tell me that. And how will Shri

Gusai Ji accept me? Please tell the means."

Then that Vaishnav khavas said, "Listen. Your body-relation is bad, demonic; therefore your thoughts are difficult. But by Bhagavat's wish, what occurs to me, shall I say it? If you accept it, Shri Thakur Ji will accept you." Then she said, "Please quickly show mercy and tell. I will do exactly that." Then that Vaishnav said, "You set up your stall right here, and bring many new things—excellent, the most excellent dry fruits, mixed dry fruits, and vegetables out of season. Search and bring them from big big cities and towns, otherwise keep a man and have them brought. And keep those things carefully, thinking, 'These are things for Bhagavat's acceptance.' Do not let impure water or other things touch them; do not let feet touch; do not let sprays fly from the mouth. Wash hands with good water, sprinkle good water, and keep them with great care. And if any customer comes, show them inferior goods and say double the price, so that customer will not take them. And when Shri Gusai Ji's Vaishnavs come, show them the best goods; and if they ask the price, say half the price. Then seeing the beautiful items and knowing them cheap, they will take them. Then your body and wealth both will be accepted. In this way they will take from you daily. Seeing the beautiful goods, Shri Gusai Ji will ask them, 'From where have you brought these goods?' Then they will take your name: 'Maharaj! At our gate there is such-and-such kunjari; I have brought them from her. She takes a small price and speaks truth.' Hearing this, Shri Gusai Ji too will remain pleased with her. Do it daily like this. Then in a few days your wealth will be accepted for Bhagavat, and your body too will be accepted. After that you should do austerity and feel anguish: 'Nothing more is possible for me. What use will this body be?' Then Shri Thakur Ji will remove your anguish. The Lord is fully powerful." Thus that Vaishnav said.

So that kunjari did exactly that. Whenever good new things came, she searched from somewhere and had them brought. When Vaishnavs saw, they told Shri Gusai Ji, "Such-and-such goods, dry fruits and vegetables have come." Then Shri Gusai Ji would send for them. Then Vaishnavs would take them, and would take half the money. Then Shri Gusai Ji and the Vaishnavs, seeing the goods, became very pleased: "Such things are not found anywhere else." After that, whenever needed, they would have them sent for from her. Doing this, in a few days the wealth was exhausted. All was accepted for Bhagavat. After that, that kunjari began to do anguish and distress: "Now nothing can be done by me. Therefore if this body leaves, it is good." Thus she did great anguish in her mind. And if any Vaishnav came to take goods and asked, she would say, "I have nothing." After that he would go back. Then she would feel great sorrow in her mind.

Doing this daily, feeling anguish, and also eating and drinking little—doing this, in a few days that kunjari's body became weak. Then she even left food and water. Later she suffered much pain and lay fallen. And no one took news of her.

Then one day Shri Gusai Ji remembered: "Before, very beautiful dry fruits and vegetables used to come, but now they do not come." Then the Vaishnavs said, "Maharaj! The kunjari is very good, but now she is about to die. In two-four days she will die. But she was a very good person; by your name she remained very pleased." After that, one day Shri Gusai Ji, after placing the Rajbhog, was going to Shri Yamuna Ji. At that time that kunjari was in great pain and suffering; she could not speak. And people and boys were standing to see. Shri Gusai Ji asked, "Why is this crowd?" Then that Vaishnav said, "Maharaj! This is the kunjari's stall. From here dry fruits and vegetables used to come, and you praised them. She is going to die, she is very unhappy. She does not even speak. People are standing crowded to see her." Hearing this, Shri Gusai Ji, being the refuge of the refuge-less, ocean of compassion, stepped there. Then everyone was moved aside. Then that kunjari, after taking Shri Gusai Ji's darshan, placed her head on his feet and said, "Maharaj! Other than these feet I have no refuge and no place. You are Ishwar, you are great, you know everything—whether this is true or not. You are the inner-knower. You know everything in the mind; what can I say with my mouth! My honor is in your hands. Therefore think well and do what is right. And there is no need to say much—why? My body-relation is very low; therefore what more can I say?" Saying this, she began to weep.

Then Shri Gusai Ji consoled her: "I know all your inner intentions. Do not worry about anything. The Lord is capable of doing everything." Saying this, he spoke the Ashtakshar mantra into her ear. And he had Shri Govarddhan Nath Ji's charanodak and maha-prasad and his own charanodak and a mala brought from the Vaishnav, and gave them to her. After that, comforting her, he went to Shri Yamuna Ji. At that very time that kunjari had darshan of Shri Gusai Ji as directly Shri Govarddhan Nath Ji together with Shri Swamini Ji. After that Shri Gusai Ji, after bath and sandhya, entered the temple. Then she felt separation-heat; it became extreme. After a short while the body left. The news reached Shri Gusai Ji. Then he had her funeral rites performed. After that Shri Gusai Ji said from his mouth, "Now she has no other obstacle." So that kunjari, taking birth in Mahavan in the house of a Brahmin, will attain in the alaukik.

Bhav Prakash (Revealing the Sentiment): In this Varta it is shown that the Lord is supremely compassionate. Whoever, with firm refuge, stays

at the gate—of that person the Lord Himself takes care. And even a little service of that person, He accepts as very great. In this way Shri Gusai Ji is supremely compassionate. Vaishnavs must definitely take his refuge. And one must keep the company of the best Bhagvadiyas.

So that kunjari was such a grace-receiving Bhagvadiya, a sevak of Shri Gusai Ji. Therefore up to where should her Varta be spoken?

Varta 70 - Haitit Patit Rakshas

Now the sentiment-story of the degraded, fallen rakshas, the sevaks of Shri Gusainji, from Mahikantha, is told.

They, those degraded and fallen ones, in the land of Gujarat, on the riverbank at Mahikantha, were at an ashwatth (peepal) tree; there, in a ravine (gorge), they lived. One time, Chacha Harivanshji and Vaishnavs were going in Gujarat to Shrinathjidwar. On the way, they got lost. They came out by going into that ravine. Then, from upon that tree, two rakshas brothers, degraded and fallen, came and stood in front of those Vaishnavs. Then they looked terrible like a huge mountain. Then the Vaishnavs became afraid in their minds. And they said, “O brother! From where have these come here? Who are these?” Then those Vaishnavs said to Chacha Harivanshji, “Who are these who have come and blocked the path and are standing ahead?”

Then Chacha Harivanshji came forward and asked them, “Who are you? For what reason have you come and are standing here?” Then those degraded and fallen ones said, “We are rakshas. We will eat all of you. We have come here in order to eat you.” Then Chacha Harivanshji asked the degraded and fallen ones, “Why are you standing? Why do you not eat?” Then those rakshas said, “When we come near you, it burns us; therefore we are standing. We cannot come close to you.” Then Chacha Harivanshji again said, “Why have you stood blocking the path? You will not be able to eat us. In our body the Lord of the fourteen worlds resides. Therefore leave the path.” Then those two rakshas brothers said, “You are a great Vaishnav, a devotee of Bhagvan. You are a great exalted person. We have come for your darshan. We have had darshan, therefore we have gained knowledge. So do our upliftment and go. Free us from the pain of the preta-yoni.”

Then Chacha Harivanshji said, “Go and bathe in this river.” After that, those two brothers bathed in the river and stood. Then Chacha Harivanshji spoke the name—the ashtakshar mantra—into their ears. And he put garlands on the necks of both. And he placed charanodak and maha-prasad into their mouths. At that very moment their preta-body left. A divine, extraordinary body became. After that, those two fell at the pure feet of Chacha Harivanshji, and kept their hands folded. Then the two brothers made a request and said, “You are truly

Bhagvadiya. Without you, who can remove our preta-suffering? There is none like you in the three worlds. Therefore what favor can we do for you? We have no such wealth." In this way the two brothers requested again and again. Then, by the mercy, strength, and power of Shri Gusainji, the messengers of Shri Thakurji brought these two into the lila.

Bhav Prakash (Revealing the Sentiment): In this story, the form of Chacha Harivanshji as a Vaishnav is shown—such a Vaishnav does not fear anyone. Because in his heart Shri Thakurji Himself resides, the Death of even Death. Therefore death and karma all fear him. So Paramananddasji has sung.

(राग सारंग | Rāga Sārang)

ह र कौ भक्त माने डर काके।जाके करजोरें ब्रह्मा दक देत सबै दंडौती जाके ॥ संघ सखा क र ग्राम बसावे यह

वपरीत सुनी नहीं देखी।हाथी चढ़े कुकर की संका यहधों कौन पुरानन लेखी ॥ सुगम लोग अरु वगम मूढम त

कृपा संधु समरथ सब लायक।'परमानंददास' को ठाकुर दीनानाथ अभयपद दायक ॥

Why should one who is a devotee of Hari fear anyone? To the one at whose folded hands

even Brahmā and the rest offer, and to whom all bow down.

A lion is made a friend and settled in the village—such a reversal has neither been heard

nor seen. An elephant is afraid to climb, fearing a dog—who has ever written such a

thing in the Purāṇas?

The easy folk and the difficult, the dull-witted too—this ocean of grace is capable and fit

for all. The Lord of 'Paramānanddās,' the protector of the lowly, is the giver of the fearless

state.

✿✿✿

And Vaishnavs are very compassionate. Even if someone does them

harm, they still do good to that person. They remove the suffering of that person's birth and death. So Surdasji has sung.

(राग धनाश्री | Rāga Dhanāshrī)

ऐसो भक्त तरे और तारे।परम कृपाल परम दीनबंधु सरन गहे वाकौ दुःख नवारे ॥ सब सों मैत्री सत्रु नहीं कोई वाद

ववाद सबन सों हारे।ह र कौ नाम जपे नस बासर संसय सोक ताप नवारे ॥ काम क्रोध ममता मद मत्सर माया मान

मोह भ्रम हारे। नरलोभी नरवैर नरंतर कृष्ण रूप जब हदय बचारे ॥ ह र कौ नाम सुने अरु गावे कृष्ण भजन क र

दुःख ही दुरावे।'सूरदास' ह र रूप मगन भये गुन औगुन का पर नहीं आवे ॥

Such a devotee is carried across, and also carries others across. The supremely

compassionate, the supreme friend of the helpless, removes that one's sorrow when

refuge is taken.

With everyone there is friendship; there is no enemy. In all arguments and disputes, he

yields to everyone. He repeats Hari's name night and day, and removes doubt, grief, and

burning distress.

He casts away desire, anger, possessiveness, pride, envy, illusion, arrogance, infatuation,

and delusion. When he continually reflects on Krishna's form within the heart, he

remains without greed and without enmity.

He listens to Hari's name and sings it, and by doing Krishna's devotion he drives away

sorrow itself. Sūrdās says: becoming absorbed in Hari's form, he does not come to the

end of virtues and faults.

✿✿✿

So Chachaji is such a devotee of Bhagvan. Therefore when these rakshas came into his shelter, he remembered Shri Gusainji and made them hear the Name. So those two got the guru-connection. Therefore those two were uplifted; they attained the lila. So just as that Rajput's daughter attained the lila, in the same way know this here too.

After that, all the Vaishnavs and Chacha Harivanshji came to Shri Gusainji at Shri Gokul. They had darshan of Shri Gusainji. Then, doing sashtang dandavat, and seeing the time (opportunity), Chacha Harivanshji told Shri Gusainji all the news about those two rakshas brothers. And he made a request to Shri Gusainji, "Maharajadhiraj! In the previous birth, who were these two brothers? And by what merit did this meeting happen to them and their upliftment occur? Kindly tell us everything."

Then Shri Gusainji said, "These two brothers were Vaishnavs in a previous birth. They were Shri Mali Brahmins, residents of Gujarat. They served Bhagvan very well. But they were poor. One time they had gone on pilgrimage to Braj. After completing the pilgrimage, they were returning home. On the way there lived a Harivansh-jan Vaishnav. These two brothers went to his house. But that Vaishnav was not at home; he had gone somewhere to the village for work. His wife was at home. Then that woman, knowing them as Vaishnavs, lodged them in the house. Then she gave all the ingredients for simple food. After that those two brothers drew water from a well, bathed, and offered bhog. Then taking maha-prasad, at night they did kirtan. After that that woman made those two sleep inside her house itself. She spread a beautiful seat and bedding. Then they slept on it. After that, on that woman's body there were many ornaments. The house was very wealthy.

Then at midnight the two brothers awoke. Then the younger brother said to the elder brother, 'This woman has many ornaments, and in her house there is no one else. Therefore let us kill her, cover her face, remove all the ornaments, and take them away.' In this way both brothers, thinking with perverse intellect, got up and began looking here and there. Then seeing a knife, taking it, one brother covered the woman's face with cloth. One brother climbed onto her chest and struck her two times with the knife and took off all her ornaments. Then the two brothers ran away from there. In the night they went out ten to twenty kos.

After that, that woman, becoming conscious, removed the cloth from

her mouth, and then cried out. Then all the people came and gathered. Arrangements were made. Then the hakim's men came and heard the whole matter. The hakim sent ten men to search for them; they chased, but did not find them. After that her husband came home. Then he heard the whole matter. Then he said to that woman, 'Tell the whole matter in detail.' After that he scolded his wife. He said a lot, 'Why did you lodge them in the house? From today onward do not do such a thing.' Then that woman said, 'I lodged them knowing them to be Vaishnavs.' After that she was treated with bandages and medicine. In a few days that woman became well.

And those two brothers were going on the road, toward home. On the way thieves and swindlers kept watch. Those thieves and swindlers followed them. By the riverbank, into that ravine, they misled them and took them. There they killed both of them. And the ornaments and wealth that had been stolen—those thieves took all of it. From that day those two Brahmin brothers became rakshas. They received the preta-yoni. This happened five hundred years ago. These are Vaishnavs of the Vishnuswami sampraday. Shri Thakurji remembered them and showed mercy. Then they got darshan of Vaishnavs. Then their fault was removed. Then they gained knowledge. Now, by obtaining our sambandh, they have attained their true state. They have reached the lila."

Bhav Prakash (Revealing the Sentiment): Because, in the lila, these are the two sakhis 'Naro' and 'Varo'. They manifested from 'Chitrlekha', therefore their form of sentiment is tamas. They belong to Chandrakala's group. So here, by Chacha Harivanshji, after obtaining sambandh with Shri Gusainji, they attained the lila. Here a doubt may arise: "These two did not receive brahm-sambandh, so how did they attain the lila?" There it is said: just as through Krishnadas, that courtesan's daughter attained the lila—after that, in the lila, Lalitaji, through Shri Swaminiji, had brahm-sambandh done—so for these two, Chandrakala had brahm-sambandh done through Shri Chandravali; know it so.

Therefore a Vaishnav should walk with reflection. From a great offense such a state happens. But by the company of Vaishnavs, by darshan, Bhagvan is attained. Therefore such is the company of such Vaishnavs. Such things Shri Gusainji said from His own mouth. Hearing this, Chacha Harivanshji and the Vaishnavs became very pleased. So those degraded and fallen ones are two such mercy-recipients, Bhagvadiya ones of Shri Gusainji. Therefore to what extent should their story be told?

Varta 71 - Two renounced Vaishnavs

Now two renounced Vaishnavs, both sevaks of Shri Gusainji, lived together. The sentiment of their story is told.

Bhav Prakash (Revealing the Sentiment): These two are from a village five kos beyond Rajnagar. There both were born in Brahmin families. The houses of both Brahmins were in one same courtyard. Therefore, these two played together as boys, ate and drank together. In this way, affection between the two greatly increased. Later, when both became five to seven years old, their parents made them sit to study with a pandya. So one learned ka-kha. And the other was dull, so he did not study anything. Then the parents of both got both married. Then the wives of both came. Those two were very bad women. They abused everyone and created quarrels. Whatever thing they found, they stole it and brought and gave it to their parents. So everyone in the house suffered great misery. While doing like this, within a few days, the parents of both left their bodies. Then these two discussed among themselves, “Brother! Now it is not proper to stay in the house. Because there is daily quarrel in the house, therefore it is better to go somewhere else.” Thus both decided. Then without telling anyone in the house, they left at night. They came to Rajnagar. There they begged and began to maintain their bodies. They stayed in the state of renunciation. They did not speak much to anyone, and they did not sit near anyone without a need. In this way they lived.

So at one time these two came to Asaruva for alms. There they came to the house of Bhaila Kothari. At that time Shri Gusainji Himself was seated in the house of Bhaila Kothari. Under the tree in the courtyard, he was washing his feet. There these two obtained Shri Gusainji’s darshan. Then seeing Shri Gusainji’s radiance and majesty, they remained astonished. With folded hands they stood. Then Shri Gusainji, looking towards both, smiling, ordered, “Why do you both wander from place to place like this? If you do some Bhagvan-bhajan, then you will become fulfilled.” Hearing Shri Gusainji’s words, both received understanding. They understood, “This is some great person. Otherwise, without knowing, without recognizing, who would say something like this?”

Then both, with folded hands, requested, “Maharajadhiraj! We do not understand anything in Bhagvad-bhajan. Troubled by quarrels, we left

the house and in this way wandered from place to place. Today, from Your darshan, we have obtained supreme joy. Now we have come to your refuge. Therefore, please be merciful, take us into refuge, and explain to us the method of Bhagvad-bhajan." Seeing the humility of both in this way, Shri Gusainji became very pleased. At that time Bhaila Kothari was standing nearby. To him, the Lord ordered, "Bhaila! Make both of these bathe, and bring them to Me in aparas." Then Bhaila Kothari took both inside his house and made them bathe. Then he gave them new dhoti and uparna to wear. Both wore them, put on a necklace, applied tilak, took charanamrit, and in aparas came and stood near Shri Gusainji. Then Shri Gusainji, being gracious, got both to state their names. Then he ordered both, "Stay here for some days and keep company with Bhaila Kothari. Read the texts of Shri Acharyaji. Then for you, the entire path will become clearly manifest." Then these two stayed at Bhaila Kothari's place. As long as Shri Gusainji stayed there, they did service of the Lord, service of the Vaishnavs who came and went, and whatever happened, they did everything. Daily they listened to Shri Gusainji's vachnamrit, and read Shri Acharyaji's texts. Among them, one was attentive. He would daily press Shri Gusainji's feet when Shri Gusainji lay down, and ask secret discourses. In this way he lived. Then whatever he did not understand, he asked Bhaila Kothari. He became a recipient of Shri Gusainji's grace. And the other was ordinary. To him Shri Gusainji ordered, "You stay with him. Whatever he says, do that." Then Shri Gusainji went to Shri Gokul. After that, these two remained in the state of renunciation. Both wandered together.

Prasang 1: The Order to Wander Together

So they had Shri Gusainji's order, "You both wander together." In that, one was a recipient of grace and one was ordinary. And to that ordinary renounced one, Shri Gusainji's order was, "Whatever this Vaishnav says, do that."

Bhav Prakash (Revealing the Sentiment): Because these two are connected with lila. They are sattvik devotees. In lila, one's name is "Mangala." He became the recipient of grace here. And the other's name is "Vama." He became the ordinary renounced one here. He is "Mangala's" companion. Therefore Shri Gusainji desired that these two should wander together and live together. So through the company of that recipient of grace, the work of this companion would be accomplished.

So after some days, there was a big village-town. They went there. In

that village they stayed in the house of an old woman. In that village there was also another Vaishnav. In his house there was much prosperity. In his house Vaishnavs were invited. So someone came to call Vaishnavs from that old woman. Then there those two renounced Vaishnavs were also seen. Then that Vaishnav called them to the invitation, and brought them to his own house and took them. Then Shri Thakurji's rajbhog was offered. Then Shri Thakurji's aarti was done. Then Shri Thakurji's darshan was done. They saw Shri Thakurji's splendor. Then that recipient of grace said in his mind, "Everything is fine. But Shri Thakurji is in great anger, and is uninterested." Then he said in his mind, "Brother! Why is Shri Thakurji like this?" Thus he was astonished.

Then plates were placed for all Vaishnavs. While serving his plate, the glance of a certain Vaishnav fell. Then when he looked, in the food materials all worms were wriggling. And he saw it as opposite. Then he said to the Vaishnav who was with him, "You leave from here. Here it is opposite." He said this in a puzzled way. Still, the other did not agree. He said to himself, "Why should we leave such beautiful mahaprasad?" His mind was greedy, seeing many kinds of sweets. Then that one only said this much, and diverting his eyes from there, he slipped out and ran away. From that old woman's house he took his khadiya and went. He did not stay in that village, lest someone call and insist. At a distance of three kos there was a village. Going there, he cooked, and offered Shri Thakurji a bhog of dal and vegetables. Then he took mahaprasad. And at night he stayed in that village.

Then the Vaishnav and other Vaishnavs said to the companion Vaishnav, "Where did the Vaishnav who was with you go?" Then he said, "How would we know?" Then they came searching for that old woman's house. Then that old woman said, "He took his khadiya from here and went. And he went to such-and-such village." Then all the Vaishnavs took mahaprasad. After that, the companion Vaishnav came to that old woman's house. Then he asked the old woman, "Where did that Vaishnav go?" Then the old woman said, "He went to such-and-such village, three kos from here. And he told me, 'Tell that Vaishnav that tomorrow when the day rises, by then I will be watching your path. You should come quickly.' Saying this to me, he went."

Then that Vaishnav slept. Then in the night, in a dream, it was as if he was eating blood and flesh. And he saw several other opposites too. Then in the morning he quickly got up and went. He met that Vaishnav. That Vaishnav had come and was sitting on his path. Then he said to him, "Did you see anything in the night?" Then the Vaishnav said, "I saw like this in a dream." Then that Vaishnav said to

him, “Do not touch me. I saw worms wriggling in the mahaprasad at that Vaishnav’s house. And I also saw Shri Thakurji displeased. Therefore, after telling you, I ran away from there. So my dharma remained. And you did not agree, you did taste for the senses. Therefore you lost your dharma. Still, it is good: now you have come following behind me. Now come, follow behind me. And do not touch me. Because Shri Gusainji has told me, ‘Keep him with you. Do not leave him anywhere.’ Therefore, we must obey the order. Later, going to Shri Gusainji, we will tell all this news.”

Then they walked on the path. They stayed at stages. That one would beg and bring alms. Then he would bring picked fuel. Then going near water, he would cook. He would offer bhog to Shri Thakurji. Then washing the plate, he would serve. The plate of the companion Vaishnav he would keep at a distance. Then both would take mahaprasad. But he would not let him touch any food material or anything. Doing thus, in some days they reached Shri Gokul. Then they took Shri Gusainji’s darshan, and did dandavat. Then that Vaishnav, whatever happened and whatever he did, told all in detail as news to Shri Gusainji. And he asked, “Raj! Why did he see such opposite? What is opposite there? Please, by grace, tell us.” Then Shri Gusainji said, “He had a daughter. He gave her to a householder. With him there were one thousand rupees. Leaving that with him, he had gone somewhere to a foreign place. By Bhagvad-ichchha, he died. The daughter’s marriage had not yet happened. Engagement had been done, she had been asked for. Hearing the news of his death, later, for the greed of money somewhere else, he married the daughter to some old householder. After that, by Bhagvad-ichchha, in some days he died. Then bringing his wealth and the daughter, he kept them in the house. And his whole family was there, fighting with them, giving some wealth to the hakim, and taking others’ shares, he did not give anything to anyone. He kept everything. So with that daughter’s wealth, he prepared all the materials and made his own name. So Shri Thakurji does not accept it. And it gives insult to My honor, therefore Shri Thakurji’s anger rises.

“One is that by the daughter’s connection, he took the boy’s wealth. Therefore his heart ached. So whatever is brought by making someone’s inner mind दुख (hurt), for him it becomes heat, and he suffers sorrow. He has quarrel and distress. Then his blood dries. That blood comes into that wealth. Such wealth Shri Thakurji does not accept. And whoever takes wealth of quarrel, his mind becomes pleased. Therefore his blood and flesh increase. And his blood dried. It is as if the wealth he ate went into his stomach. Such a person is like a demon. And the daughter’s wealth is greatly forbidden. It is not for

Shri Thakurji's work. And he also became impure. So the daughter's wealth is like worms and flesh. So whatever वस्तु in that daughter's house, even up to water, is impure. It is not proper for anyone connected with that to touch anything by hand. Whatever thing and wealth the mind desires does not come in Shri Thakurji's work. Therefore two offenses fell upon you. One: you did not obey the order of that Vaishnav. And you ate the materials that were made from that wealth. Therefore this happened to you." In this way Shri Gusainji explained to that companion Vaishnav. He made him hear this, and also told the one who had taken that food.

Bhav Prakash (Revealing the Sentiment): The meaning of this story is this: A Vaishnav should cause Shri Thakurji to accept pure वस्तु and pure sattā. By making someone displeased, and by deceit and trickery, one should not take any thing, wealth, etc. Shri Thakurji does not accept such thing and wealth. Therefore, pure thing, through Shri Gusainji's honor, Shri Thakurji accepts with relish in His own mouth. Therefore, if one does service according to the मयादा प्रमाण of the path, then Shri Thakurji becomes pleased. Shri Acharyaji and Shri Gusainji, in this manner, the Lord accepts. That is: service should be according to the मयादा of Shri Acharyaji and Shri Gusainji. Otherwise, the Lord does not accept in the पिुष्टप्रकार. This became the सद्धांत.

Then that Vaishnav asked Shri Gusainji, "Maharaj, what has happened has happened. But how will this offense now be removed?" Then Shri Gusainji said, "Now for one year, daily do virah, heat and distress, as if you are outside the Vaishnavs. And in the mind keep conduct and dharma properly and do them. But outwardly, in the worldly way, show renunciation among Vaishnavs. Then everyone will blame you. After that, come to Me." So for one year he did as Shri Gusainji said. Then his blame also became very much. After that Shri Gusainji again gave him the ashtakshar updesh. Then He said to the Vaishnav, "Now you touch him." So this is such a matter.

Bhav Prakash (Revealing the Sentiment): Here it is shown that in Pushtimarg, virah-tap is the main thing. Therefore all दोष are removed in a moment. The jiva becomes pure. And one should not become displeased by blame. Because blame is the remover of दोष.

So those two renounced Vaishnavs are such grace-receiving sevaks of Shri Gusainji. Therefore how far can their story be told.

Varta 72 - One Sathodara Nagar Brahmin

Now the sevak of Shri Gusainji, a Nagar Sathodara Brahmin of Gujarat —his Varta's sentiment is being told.

Bhav Prakash (Revealing the Sentiment): Ten kos beyond Godhra there is a village. There, a Nagar Brahmin was born who was a vessel of wealth. When this boy became five years old, both his mother and father died. Then he had an uncle. He kept this boy with him. Then when he became eighteen years old, that uncle also died. Then he brought all the wealth and came to live in Godhra. There, he developed an addiction to pleasure and entertainment. He began going among courtesans and actors. He also began doing dance and song. In this way he lived.

Afterward, one day this Brahmin met a Vaishnav. While talking, the Vaishnav, knowing him to be a divine soul, said: "As the mind is in pleasure and entertainment, if it becomes attached to Thakur, then the work will be accomplished." Then this Nagar Brahmin asked, "Whom do you call Thakur?" Then he said, "Thakur is Shri Krishna—who, after manifesting in Braj, performed the Raas with the Braj gopis. He is such a Rasik-shiromani. If the mind becomes attached to Him, then the work will be accomplished. Otherwise everything is futile."

Then this Nagar asked again, "How should the mind be attached to Him?" Then that Vaishnav said, "He is the enjoyer of all ras. Therefore, whatever excellent substance exists in this world, He enjoys it. So you offer Him excellent and beautiful materials—excellent clothing, beera, fragrance, ornaments, etc. And do dance and song before Him also. In this way attach the mind. If you do all this pleasure and entertainment for Him, it will become fruit-giving. Otherwise all these are bondage-makers: they produce worldly existence and take one to hell."

Then afterward this Nagar asked again, "How does the Lord accept all these?" Then that Vaishnav said, "Nowadays Shri Thakurji is under Shri Gusainji's control. Therefore, by going to Shri Gusainji's refuge, through His 'kān' He accepts all these." Then this Nagar asked him, "Who is Shri Gusainji, and where does he live? Kindly tell me." Then that Vaishnav said, "Shri Gusainji is the son of Shri Vallabhacharya.

His name is Shri Vitthalnathji. He is Ishvar. He lives in Shri Gokul." Then this Nagar resolved in his mind, "Now I must surely go to his refuge." Then he said to that Vaishnav, "Tell me the way of going to Shri Gusainji's refuge. I will go to Shri Gokul and take refuge with him." Then that Vaishnav said, "The method of refuge, Shri Prabhu Himself will explain to you. But I will say one thing: Shri Gusainji will come here in a few days—such news has come. His welcome has come to the Badhai village. And the special details, Nagji Bhatt knows. Therefore meet Nagji Bhatt. Keep his company. He is a very great grace-receiver, a Bhagvadiya of Shri Gusainji. Therefore, through his company your work will also be accomplished."

So this Nagar Brahmin went to Nagji Bhatt's house. He told Nagji Bhatt all the news. Then Nagji Bhatt said, "Do not worry at all. The Lord is supremely compassionate. He Himself accepts His souls. In these days He will come here. Then you become His sevak." In this way Nagji gave him reassurance.

Afterward that Nagar Brahmin came to his house. But in his heart he found no peace. Daily, evening and morning, he would come to Nagji Bhatt's house and ask for news of Shri Gusainji. Doing so, after a few days Shri Gusainji arrived in Godhra. Then Nagji Bhatt told Shri Gusainji all of his news. Then Shri Gusainji, looking toward him, said, "The soul is excellent." Then he had him bathed and had the name-offering performed. Then this Nagar Brahmin requested Shri Gusainji, "Maharaj! Please bestow Bhagvat-seva." Then Shri Gusainji, showing grace, bestowed on him the swarup of Shri Madanmohanji. Then he explained all the rules of seva. Then he commanded, "Do His seva with pleasure and entertainment. Shri Thakurji Himself will be very pleased." In this way the Lord Himself gave a blessing.

Afterward that Nagar, presenting an offering to Shri Gusainji, brought Shri Thakurji and came to his house. He began doing seva very well. And he began keeping daily company with that Vaishnav.

Prasang 1: The Vaishnav Companion and the Courtesan's

Daughter

So in that village there was a Vaishnav. He lived a little distance away. There was mutual friendship between him and this one. At night they would meet and sit, and talk. And both would together, staying with each other, fill water. Then that Vaishnav would come in

front of his house and leave, and would call him.

So one day both of them met and went to fill water. On the way there was a courtesan's house. She had an extremely beautiful daughter, about twelve or thirteen years old. They were teaching her dance, teaching her songs. She tied ghunghroos on her feet and danced inside the house. The pakhawaj was playing. This Vaishnav saw it. Then he stood there and looked at that courtesan's daughter. Seeing her, he understood she was a divine soul. On her face Bhagvat-tej was shining.

So this Vaishnav, with the water-pot in hand, stood right there to look at her. He stared and kept looking. Then the Vaishnav who was with him said to him, "Standing here is not proper; therefore let us go." Then that Vaishnav said, "Stay standing a little—there is some spectacle here." After that the other Vaishnav said, "Then I am going; you come after." Saying this, he left. He filled water and came to his house.

After that he told all the news to his wife: "Listen, that Vaishnav seems to be a sensual person. Even now his sensuality has not gone. On the way he is standing at a courtesan's door. He has become greedy in sensuality. Therefore now his company is not proper. So if he calls at our door, even then do not respond. Do not make these two houses one." After that, that Vaishnav—the Nagar Brahmin—seeing that girl as a divine soul, said to her mother, "Will you send your daughter to my house tonight? Let her stay four prahars." Then she said, "Keep her happily. But I will take one gold mohūr." Then he said, "Fine—I will come to call her."

After that, after doing Shri Thakurji's utthapan-bhog, then after doing the evening arati, he went to that courtesan's house. He called her daughter and brought her to his own house. Then he applied ubtan to her body and bathed her. Then after drying her body and head, putting on all ornaments, dressing her in new clothes—sari and choli —then he seated her near the temple doorway, and in her ear he spoke the ashtakshar mantra. Then putting a mala on her, he gave the charnamrit of Shri Acharyaji, Shri Gusainji, Shri Govardhannathji, and his own sevya swarup. Then he gave mahaprasad.

Then that courtesan's daughter began speaking Sanskrit. Then he himself bathed, and from near Shri Thakurji he picked up the toys and the chowpar, filled the water-jhari. Then placing bhog and beera upon the singhasan, he lit two lamps and set them near Shri Thakurji in the temple, as a four-faced arrangement. He also placed a lamp outside at

the temple door.

After that he said to the courtesan's daughter, "Now you meditate on Shri Acharyaji, meditate on Shri Gusainji. Do dandavat, keep the mind steady. Whatever capability and strength there is, whatever comes to you—do not hold it back. Do not keep any deception before Shri Thakurji." Then she did dandavat and began the dance. Then she did dandavat and began singing the kirtan of Raas. It was the autumn season. The courtesan did alapchari. As soon as she took the name of Shri Acharyaji and Shri Gusainji, Bhagvat-avesh came into her body. And she began speaking Sanskrit shlokas of the "Raas Panchadhyayi." She forgot body-consciousness. The dance continued for four prahars. That Vaishnav and that courtesan and Shri Thakurji became immersed in ras. Both of them forgot bodily habit. Morning came, yet awareness did not return.

And people came to call the courtesan's daughter. They called her and knocked on the door-panels and went away. After a little while, a vairagi rang his jhalar, then awareness came—"So much of the day has risen!" Then he bathed and went to the temple. He did the kitchen service and adornment and offered rajbhog to Shri Thakurji. Then taking mahaprasad, afterward, still in the state of aparas, he went to fill water. He called that Vaishnav. But no one replied. Then he shook the door-panels. Then that man's wife said, "He is not at home."

After that, in the night that Vaishnav did not come. Then this one thought in his mind, "Brother! He considered my fault." Then heat arose in his mind: "The company of Vaishnavs has been lost; that has not been good." After that Shri Thakurji said to that Vaishnav's wife, "We are going to Shri Gokul." Then that wife said, "Why are You going?" Then Shri Thakurji said, "Why did your husband spoil things with that Vaishnav? He is an alaukik Vaishnav. He had dance performed before Shri Thakurji. And that courtesan's daughter is also alaukik. Holding fault in the mind, you spoiled it—therefore We are going."

Bhav Prakash (Revealing the Sentiment): Because, this Brahmin in the lila is 'Braj-nagari'. She is the intimate friend of Shri Chandravali-ju. Along with Shri Chandravali-ji, she sings in the Raas. She manifested from 'Chitrlekha'. She is the form of their rajas bhav. And this courtesan's daughter is the companion of 'Braj-nagari', named 'Nrityanipuna'. She is very skilled in dance. At the time 'Braj-nagari' sings, at that time she dances. Once Shri Thakurji told her to dance. Then she said, "I will not dance right now. I have work." Therefore Shri Thakurji became displeased. Due to that offense, she was born

here in a courtesan's house. But this Brahmin recognized her, and in this way delivered her. That matter this Vaishnav did not know. Therefore, seeing the outward actions, he felt absence (misgiving). So Shri Thakurji did not show it to him. But because she is accepted by Shri Gusainji, therefore He showed it to his wife. Thus in this way He followed that as a consequence.

Then that wife said to Shri Thakurji, "Maharaj! Do not place Your feet forward. I will tell my husband and send him to that Vaishnav." After that that wife told her husband all the news—she told him everything that Shri Thakurji had said. After that he immediately got up and came to that Vaishnav's house and called out.

Bhav Prakash (Revealing the Sentiment): Because, both of these husband and wife are divine souls. In the lila both are companions of 'Braj-nagari'. The wife's name is 'Bhamini', and the man's name is 'Bajdevi'. Therefore their own fault flashed within them. Then knowledge of the swarup arose. So immediately he came to that Vaishnav's house and called out.

Then that Vaishnav opened the door-panels; then he fell at his feet and said, "Forgive my offense. It has happened that I considered your offense." After that both together, doing Bhagvat-varta, became joyful.

Bhav Prakash (Revealing the Sentiment): So the intended meaning of this varta is this: one should not look at the actions of such a Vaishnav.

So that Vaishnav Nagar Brahmin was such a greatly grace-receiving Bhagvadiya of Shri Gusainji. How far can one tell his varta?

Varta 73 - Courtesan’s daughter

Now the sentiment of that courtesan’s daughter, Shri Gusainji’s sevakini who danced before Shri Thakurji, is being told.

Bhav Prakash (Revealing the Sentiment): She is a “tamas” bhakt. In the lila her name is “Nritya Nipuna.” This has already been said above in the Varta of the Sathodara Brahmin. She is the bhav-form of “Madonmatt Bijar” in Shri Nandraiji’s cows. That Bijar is Shri Thakurji’s swarup. Because she roams freely among the cows. How? In the same way as Shri Thakurji roams among the Braj-bhakts. And the cows are the swarup of the Braj-bhakts. As are the eyes of the Braj-bhakts, so are her eyes also—kohl-lined. As is the mugdh-bhav of the Braj-bhakts, so is hers too. When Shri Thakurji plays the flute, all the Braj-bhakts leave all work and, becoming one-pointed, listen to the sound of that flute; they forget all awareness and understanding. In the same way, this cow too, leaving body and everything, raising her ears high, listens with one mind to the sound of the flute. Through the two cups of the ears, she drinks the nectar of sound. Therefore she is the bhav-form of the Braj-bhakts. For this very reason, Shri Thakurji’s cows are very dear to Him. So Chhitswami has sung:

(पूव | Pūrvī)

आगें गाँइ पाछे गाँइ इत गाँइ उत गाँइ, गो वंदा को गाँइन में ब सवोई भावें ॥ गाँइन के संग धावें गाँइन में सचुपावें,

गाँइन की खुर-रेनु अंग सो लगावें ॥ गाँइन सों ब्रज छायो वैकुंठ वसरायो, गाँइन के हेत ग र कर लै उठावें ॥

'छीतस्वामी' ग रधारी वठ्ठलेस वपु धारी, ग्वा रया कौ भेख कये गाँइन में आवें ॥

In front, cows; behind, cows; here cows, there cows, Govinda loves to dwell only among

the cows. He runs along with the cows, He hides Himself among the cows, He rubs the dust from the cows’ hooves upon His body. Because of the cows, Braj has become filled

with splendor, Vaikunth has been forgotten, For the sake of the cows He lifts the

mountain in His hand. “Chheet Swami”—Giridhari, bearing the very form of

Vitthalesh, Taking on the dress of a cowherd boy, He comes to be among the cows.

✿✿✿

So this “Nritya Nipuna” is Shri Thakurji’s intimate sakhi. Therefore Shri Thakurji is always pleased with her. By her own dance she has brought Shri Thakurji under her sway.

Prasang 1: Receiving the Name and Becoming Accepted

So this courtesan’s daughter received a name from that Vaishnav. That matter has already been told above. Afterward, when morning came, the people of her house came to call her, and they called out to her. But that courtesan’s daughter gave no answer at all; she did not speak. So they took her home. Afterward her mother and others asked and called her, but she gave no answer. Like a mad one, she would turn her eyes and look. Then everyone said, “She has gone mad. Something has happened to her.” Then the courtesan called in many remedies, again and again, but nothing happened.

Afterward, slipping away from everyone’s sight, she went to that Vaishnav’s house. After that, speaking well there, talking, she took mahaprasad. Afterward the people of her house searched everywhere and became exhausted. Then someone told them about that place. So from there the household people came and took her away.

Then again, afterward, slipping away from sight, she came to the Vaishnav’s house. Then her mother and all the household people fought with that Vaishnav. They took that Vaishnav to the royal court. At the royal court they cried out and said, “This man did something unknown; our daughter stayed at his house at night and has become mad.” Then the hakim asked that Vaishnav. Then that Vaishnav said, “I did nothing. Why would I make her mad? She came to my house already like this. And what would I do by making someone mad? What is to be done by making her mad? She came to my house just like this and sat. How can I keep her hungry? So I give her two rotis. I have no purpose with her at all.”

Afterward the people at the royal court also said, “What reason is there that he would make your daughter mad? And what would he do

by making her mad?" Then she went home. There she appeared mad and said nothing. Then all the household people became annoyed with her and said, "She is gone from our work. Now feeding her is useless." After that, if she went to the Vaishnav's house, no one would call her. And if sometimes the household people or some other person of another path would call her and speak to her, then she would speak mad-talk and give some answer to something. Otherwise she would not speak. Therefore everyone, in worldly terms, knew her as mad. But in the alaukik—together with that Vaishnav in Bhagvad-varta, in seva, and in the presence of Shri Thakurji—she remained very clever, very alert.

After some days, Shri Gusainji placed His feet there. Then the Vaishnav who was with him stayed there. Then that Vaishnav and that courtesan did darshan of Shri Gusainji. After darshan, they requested Shri Gusainji, "Maharaj! Kindly bestow name-nivedan for her." And all the news, that courtesan told Shri Gusainji. Then Shri Gusainji said, "Now you have already given the name." Then that Vaishnav said, "Maharaj! I have given the name remembering you, and knowing it as work for Bhagvad-arth. The work should be done." Then Shri Gusainji, showing grace, had the courtesan's name-nivedan performed. After that she became a good Vaishnav—an alaukik, grace-receiving Bhagvadiya. She would, day and night, carry out all the seva-related tasks for that Vaishnav. At night both would do Bhagvad-varta and kirtan.

Afterward that Vaishnav's wealth became exhausted, so he went out for livelihood work. Then Shri Thakurji called her from the temple and said, "So-and-so! You come here." Then she would open the temple and go. Then there Shri Thakurji would speak with her, laugh, talk, do laughter and such, and give other indescribable happiness—so it cannot be told. And if sometimes she was in seva and could not go, then Shri Thakurji would come out from the temple and come sit near her. Thus He would do daily.

So one day she was sitting in Shri Thakurji's temple and laughing. Meanwhile that Vaishnav came. Then he said to the courtesan, "Why did you open the temple door in front? And how did you go into the temple without aparas?" He scolded her and got extremely angry. Then Shri Thakurji said, "Why are you angry with her? I told her; therefore she opened the temple door. And I called her; therefore she came into the temple." Then that Vaishnav did a full prostration to Shri Thakurji and requested, "Maharaj! I have erred; therefore I said so. Now I will say nothing." Then Shri Thakurji said, "Let her do My adornment-seva. This is My command. What worldly matter is there in

this much?" Then that courtesan, bathing from head, wearing aparas clothing, applying tilak, doing all adornment, then began doing all temple-related seva.

That Vaishnav would cook, and offer bhog to Shri Thakurji, and serve, and all the tasks this woman would do. They did their work joined with supreme affection. Therefore Shri Thakurji remained very pleased with this woman. And when the Vaishnav went out to earn for sustaining the belly, then this woman would shut the door and do seva. Then Shri Thakurji would follow behind her. And wherever she sat, Shri Thakurji also sat there. So she kept a small machi near herself. On that Shri Thakurji would come and sit, talk, and give other happiness. Thus He would do daily.

Whatever would happen, she would tell all of it at night to that Vaishnav. Afterward that Vaishnav remained always pleased with this woman. Whatever kitchen materials he would arrange, he would ask this woman and then arrange them. Whatever this woman said, according to Shri Thakurji's great taste, he would do exactly as Shri Thakurji liked. This woman knew the matters of Shri Thakurji's mind. Such many matters are indescribable. So this woman became Shri Gusainji's sevakini, such a grace-receiving Bhagvadiya. How far can one tell her Varta?

Bhav Prakash (Revealing the Sentiment): The intended meaning of this Varta is that in the Pushtimarg there is no regulator. Only the Lord's grace is the regulator. Shri Acharyaji Mahaprabhu has commanded in the text "Siddhantmuktavali": Shloka "Day by day, in the Pushtimarg, grace is established as the regulator."

Therefore here there is no small or big. On whom grace happens, only that one is big. Through the company of that Vaishnav, Shri Thakurji's grace happened upon that courtesan's daughter. It became such that it became more than even that Vaishnav. Therefore in this path the Lord does not look at lineage, caste, or action. Whoever comes into the refuge of Shri Acharyaji Mahaprabhuji, the Lord, by His own strength of pramey, delivers that one, and with this very body gives the gift of swarupanand, and makes one attain the gati of the Braj-bhakts. Such is this Pushtimarg.

Varta 74 - Vaadhaji Rajput

Now the sevak of Shri Gusainji, a Vaadhaji, a Rajput, a resident of Gujarat, his account is told as the sentiment.

Bhav Prakash (Revealing the Sentiment): So this Vaaghaji is a royal devotee. In the divine play his name is “Charumati.” So he is of the sentiment-form of “Madonmattaa.” He has one companion-friend. Her name is “Charumukhi.” She became Vaadhaji’s wife here. So there is extremely deep affection between the two. Both of them are intimate companion-friends of Shri Thakurji.

So, in one village of Gujarat, both of them were born in the house of Rajputs. When they became eight to ten years old, then the parents of both arranged the marriage of the two. After that, in a few days, when the wife became grown, she came to her own home. So Vaaghaji’s wife was very worthy and a devoted wife. So she remained under Vaaghaji’s command.

After that, when Vaaghaji became twenty years old, he served as an attendant in the kingdom. So one day Shri Gusainji was proceeding to Dwarkaji. So on the way, he came to Vaaghaji’s village. There Shri Gusainji set up his camp. So Vaaghaji saw many chariots, horses, and men along with Shri Gusainji. Then Vaaghaji asked Shri Gusainji’s men, “Which king’s army has come? Where is it today?” Then one Braj resident said, “This is not a king. He is the king even of kings, Maharajadhiraj. He is an Acharya, Jagatguru. Great kings are his sevak.” Then Vaaghaji asked, “What is his name? Where does he live?” Then the Braj resident said, “He is Shri Vitthalnathji Shri Gusainji. He is Shri Gokuladhipati.” Then Vaaghaji felt longing for Shri Gusainji’s darshan. After that he said to that Braj resident, “Will you get me his darshan?” Then he said, “Look, he is standing there.” Then Vaaghaji looked, and saw that Shri Govarddhandhar himself was standing there. He saw such a form, brilliance, and majesty. Then Vaaghaji came and made a request to Shri Gusainji, “Maharaj! Have mercy and make me your sevak. Today my fortune has risen, that I have had darshan of the complete Purushottam, whose beauty defeats crores of Cupids.” Then Shri Gusainji, knowing Vaaghaji to be a divine soul, took him into refuge.

After that Vaaghaji made a request, “Maharaj! Please come to my home and also take my wife into refuge.” Then Shri Gusainji, seeing

Vaaghaji's great insistence, had mercy and came to his home. Then he asked the wife's name. Then he had both of them observe a fast and on the next day had them offer the formal offering. After that Vaaghaji requested, "Maharaj! Please bestow Bhagvat-seva. Then we will do the seva." Then Shri Gusainji bestowed upon them the Bhagvat-svarup.

And near Vaaghaji's house there lived a Vaishnav. He was a sevak of Shri Gusainji. So Shri Gusainji commanded Vaaghaji, "From this Vaishnav, ask and learn the entire method of seva." After that Shri Gusainji departed from there. So Vaaghaji the Rajput learned the whole method of seva from that Vaishnav.

Prasang 1 - Proper Seva and the Ghee in Tavapuri

So that Vaaghaji Rajput and his wife, both of them, did Shri Thakurji's seva in a good manner. They offered very beautiful, new and fresh materials to Shri Thakurji. They would call the Vaishnav daily. Daily one or two Vaishnavs would come for the maha-prasad. That was their rule: if, by chance, no Vaishnav came for the maha-prasad, then that day they would fast, and they would give all the maha-prasad to the cows. And the wife would sleep hungry. Such was their rule.

And Vaaghaji was an attendant at the royal court. So one day, he prepared Shri Thakurji's tavapuri and chickpea dal in a thick preparation. And in the morning, after getting up, he invited one Vaishnav. Then he adorned Shri Thakurji, placed the adornment-food offering, and came outside. Just then a man from the royal court came and said, "The king's procession is quickly going for hunting. He has called you at once." Then Vaaghaji said to his wife, "I am going with the king's procession, so I will come late—by afternoon. Therefore you place the royal offering for Shri Thakurji, have him take the offering, perform the aarti as per rule, and I have invited that particular Vaishnav, so I am telling him as I go—so you go quickly. He will come. Get him to take the maha-prasad, and after that cover the maha-prasad and keep it. When I come, then we will take the maha-prasad ourselves." Saying this, he put on his clothes, tied his weapons, put the saddle on the horse, mounted, and left.

Then on the way there was that Vaishnav's house. So calling him out, he said, "You quickly go home and take the maha-prasad. I have the time of Shri Thakurji, but I am going in the king's procession." After that, at the time of offering, the wife had a little ghee near her. After that, that Vaishnav came quickly and sat waiting.

After that Shri Thakurji informed Vaaghaji while he was in the king's procession, "In the tavapuri there is little ghee, and it is sticking in my throat. So how will I eat?" Then Vaaghaji Rajput immediately turned the horse toward the house. He pressed the horse with his heels and struck two or four whip blows. Then the horse ran, and at once, with the speed of the wind, he came home. After that he immediately got down from the horse, came into the house, and took the ghee vessel. Bringing ghee from the market, he came home, moved aside the curtain, closed his eyes, and in the bowl he offered ghee into the bhog. After that he at once mounted the horse again, pressed the horse with his heels, and went and met the king's procession.

In that hurry, he did not even remain aware of his footwear. After that awareness came, "Look! I went into the temple wearing footwear. That was not proper." After that, the Vaishnav who had been sitting saw that he had gone into the temple wearing footwear. So he thought, "This conduct of his is not proper. Therefore, without his knowing, I took the maha-prasad—yes, I took it. But now it is not proper to take it." Thinking this, he got up silently from there and came to his home.

After that he told his wife all the news and said, "If Vaaghaji Rajput and his wife come to call me, then do not speak pleasantly; say that he took the maha-prasad and went to some village. He went for some worldly work." So Vaaghaji Rajput's wife did not know this matter at all. She was inside cleaning and cooking. Then she reached and went to have the offering accepted. Then she saw that in the temple a bowl of ghee had been filled. Then she remained astonished in her mind, "What is this? Perhaps Shri Thakurji has brought it." After that she had the royal offering accepted. Performing the aarti as per rule, after that she came outside and looked—there was no Vaishnav. Then she came to the door and called. Then no one spoke. After that, that wife put on her clothes and went to that Vaishnav's house to call him. Then at the door she called two to four times. Then that Vaishnav's wife said, "He had some urgent work immediately, so he took the maha-prasad from the house and went to the village." Then she came back, covered the maha-prasad, and herself became engaged in seva.

After that, at the time of uththapan, Vaaghaji Rajput came home. Then he asked his wife, "Did that Vaishnav take the maha-prasad?" Then the wife denied it, and said, "He came here and sat; when I placed the royal offering and came outside, I saw him sitting. And when I went to have the royal offering accepted, then I looked and there was no one here. After that, performing the aarti as per rule, I went to that Vaishnav's house. Then the Vaishnav's wife said, 'He took

the maha-prasad and went to the village.' Therefore I came home and have covered the maha-prasad and placed it. And the wife asked, 'Don't know who filled and placed this bowl of ghee in the temple?'"

Then Vaaghaji Rajput said, "Shri Thakurji informed me that the dry tavapuri is sticking in my throat; there is little ghee. Then I immediately came and placed ghee, and after that I went into the procession. Then that Vaishnav, sitting there, saw it. But in the hurry I did not remain aware of my footwear. So wearing footwear, I offered ghee in the temple. After that I went there. Then awareness came. Then I thought in my mind, 'May it not enter that Vaishnav's mind'" So it happened. So, considering that conduct, he went back. After that Vaaghaji Rajput went again to call that Vaishnav and came to his house. But that Vaishnav was not found at home. His wife said, "He has not come. Don't know to which village he has gone? And when he will come—he did not say." Thus that Vaishnav's wife said. Then Vaaghaji Rajput returned to his home. After that Shri Thakurji lay down to rest. After that, upon reaching, the wife said, "Give this maha-prasad to the cows." So the maha-prasad was given to the cows. And both of them slept hungry. And Vaaghaji became irritated with his wife, "Why did you keep so little ghee? Because of that Shri Thakurji had to come there, and so much trouble happened." Then the wife said, "I kept what I always keep. I did not know it like this, I did not understand."

Bhav Prakash (Revealing the Sentiment): So in this account, this is shown—that one should do seva and the planned offering with great carefulness. One must keep all materials and articles, and every sentiment, after thinking and understanding. There should not remain any deficiency in any matter. Otherwise, the Lord experiences strain.

After that, in the morning, getting up, she again cooked and placed the bhog for Shri Thakurji. After that, again Vaaghaji Rajput went to call that Vaishnav. But he was not found. Thus, until evening, two or three times they went to call that Vaishnav. But that Vaishnav was not found. Then on the second day also, the maha-prasad was given to the cows. And the wife and he—both of them—slept hungry.

Bhav Prakash (Revealing the Sentiment): Because this is the practice of this path: until the invited Vaishnav takes the maha-prasad to his own home, until then one should not take the prasad oneself. Then the feeling of being a sevak becomes established. From that, humility arises, awareness of one's own fault arises, and then the Lord becomes pleased.

After that, that Vaishnav's Lord, Shri Thakurji, said to that wife, "I am going." Then that wife said to Shri Thakurji, "Why are you going?" Then Shri Thakurji said, "Why did your master come hungry from Vaaghaji Rajput's house? There Shri Thakurji asked him for ghee. So, in haste, he came and offered ghee. So in haste, the awareness of footwear and clothes did not remain—so what happened? This is the manner of love."

Bhav Prakash (Revealing the Sentiment): Here this doubt is: why did Shri Thakurji say like this? The practice of Shri Acharyaji's path is this—that one places bhog only in a state of separation from impurity. And if, by chance, in love one becomes overwhelmed and forgets that separation from impurity, then even when awareness comes, one removes that impurity-separation. Then did Vaaghaji not remove it? There it is said: Vaaghaji moved aside the curtain, closed his eyes, and separately offered the bowl of ghee. So the ghee is rasa, therefore it is not without rasa. And the separation from impurity was not touched. If he had touched the vessels and such of the separation-from-impurity, then he would have removed it. In love, awareness of footwear and clothing did not remain. That love is of the Bhagvat-svarup. Then how can any rule touch it? All rules are for making love manifest. That became proven in Vaaghaji. Therefore Shri Thakurji spoke in this way.

There, someone may say: "For the sevak of Acharyaji and Shri Gusainji, love is already established from the beginning. Then why do they keep impurity-separation and rule in seva?" There it is said: in an ordinary state, one must certainly follow rule. Because this is the rule that Shri Acharyaji made manifest. Shri Acharyaji is the revealer of the Pushti-path. Therefore one should perform the act of seva according to his command as the authority. Then the Lord becomes pleased. Therefore seva should not be done in an imagined manner. Shri Acharyaji says in the Navratna Granth this shloka: सेवाकृ तगुरोराज्ञा बाधन वा हरीच्छया।

Therefore, the act of seva should be done according to the Guru's command. If obstruction comes by Hari's will, then there is no fault in that. Understanding this, the sevak of Shri Acharyaji and Shri Gusainji, in the ordinary state, follow that rule. By following this rule, Shri Acharyaji and Shri Gusainji become pleased. Therefore, their refuge becomes established. With this sentiment, the sevak of Shri Acharyaji and Shri Gusainji keep the rule. But when there is the Lord's special command, then love becomes full. Then, becoming overwhelmed in love, the rule automatically falls away. That is not an obstacle. Why? Shri Acharyaji says in the Vivek-dhairyashray Granth

this shloka: “ वशेषतश्चेदाज्ञा स्यादतःकरणगोचरः । तदा वशेष गत्या द भाव्यं भन्नं तु दै हकात ्।

Therefore, if there is the Lord’s special command, then one should follow the Vaishnav in that manner. That is not an obstacle. Therefore here, when Vaaghaji received the command, then moving aside the curtain he offered ghee in bhog. That he did correctly.

At that time Vaaghaji closed his eyes. That too was following Shri Acharyaji’s rule. Because at the time of bhog, Braj devotees have the Lord partake of the materials. At that time, looking is not within the living being’s right. Therefore Shri Acharyaji established the method of the curtain. Therefore Vaaghaji, closing his eyes, offered the bowl of ghee. He followed the practice of the path.

But your master came home and took the maha-prasad. And those husband and wife have been hungry for two days. Therefore you showed such hardness, that those Vaishnavs remained hungry for your sake, and you took the maha-prasad in enjoyment. Therefore I cannot remain here. Thus he said in a dream.

Bhav Prakash (Revealing the Sentiment): So this husband and wife, in the divine play, are companions of Charu-rati. The wife is “Bhaktini,” and the man’s name is “Anandini.” Therefore, having mercy on them, he indicated this matter. Otherwise, blame upon the mistress would have happened. Then both would have been spoiled. Therefore the Lord is supremely compassionate.

Then that wife woke up with a start. She told all this news to her husband. Then that Vaishnav at once put on clothes and came to Vaaghaji Rajput’s door and called out. Then Vaaghaji opened the door. Then, joining his hands, he fell at his feet and said, “Forgive my offense, that I took the maha-prasad to my own home, and kept you both hungry for two days. I did such a deed.” After that, what Shri Thakurji said to the wife in the dream, he told all that to Vaaghaji Rajput. And he considered his conduct and told the whole true matter as his own fault.

After that, that Vaishnav said to Vaaghaji Rajput, “Now you, husband and wife, take the maha-prasad. And if you keep my portion held back, then give that to me too. I will take it.” Then Vaaghaji Rajput said, “We gave the maha-prasad to the cows. We did not keep even a little.” Then that Vaishnav insisted greatly and stubbornly, and said, “If you give the command, then I will bring the Balbhog prasad from my house.” Then Vaaghaji Rajput said to his wife, “Do we have any

Balbhog maha-prasad?" Then the wife said, "A little bit is there." After that, they gave that maha-prasad to that Vaishnav. And the husband and wife also took a little. After that he became satisfied and went to his home.

After that, the next day, he got up early, awakened Shri Thakurji, placed the Balbhog, and quickly, without being called, came to Vaaghaji Rajput's house and sat there. After that, Vaaghaji Rajput completed Shri Thakurji's seva and adornment, the wife cooked, and then the royal offering was offered. After that, the time came. After that, having Shri Thakurji partake of the bhog and performing the aarti as per rule, after that, that Vaishnav, and the husband and wife —three persons—took the maha-prasad. After that there was joy.

Bhav Prakash (Revealing the Sentiment): Therefore Shri Thakurji could not bear the Vaishnav's aarti. Whoever truly performs aarti from the heart, Shri Thakurji fulfills all his heartfelt desires.

That Vaaghaji Rajput, as a sevak of Shri Gusainji, was such a steadfast, grace-receiving Bhagvadiya. Therefore there is no end to his account —how far can his account be told?

Varta 75 - Birbal's Daughter

Now the sentiment of the Varta of Birbal's daughter, the sevakini of Shri Gusainji, who lived in Agra, is told.

Bhav Prakash (Revealing the Sentiment): She is a sattvik devotee. In the lila her name is "Rasikpriya." She is the bhav-form of "Madonmatta." She is an intimate sakhi of Shri Thakurji. Therefore Shri Thakurji loves her very much.

Prasang 1 - Coming into the refuge of Shri Gusainji, and the

answer given to the king

So, once Shri Gusainji came to Agra. Then he stayed at a Vaishnav's house. Near that was Birbal's house. It was the days of the hot season. Shri Gusainji was sitting in the chajja, in the jharokha. Then, from the jharokha, he saw Birbal's daughter. He saw an astonishing form. Then it came into her mind that—if I become his sevak, then it is good. After that she asked her father, that—if you say so, then I will go into the refuge of Shri Gusainji. I will become a sevak. Then Birbal said, be so happily. After that, she went and met the woman of Rai Purushottamdas's house. She was indeed a sevakini of Shri Gusainji. She said to that woman, you go and tell my request to Shri Gusainji, that he should make me a sevak. Then that woman made a request to Shri Gusainji, that—Maharaj! Birbal's daughter is making a request, that get my naam-nivedan done. Then Shri Gusainji said, good. After that, he gave the name. Then Birbal's daughter made a request to Shri Gusainji for atma-nivedan. Then Shri Gusainji said, do a fast tomorrow. Then we will get the atma-nivedan done. After that she did the fast. The next day he got the atma-nivedan done.

After that Shri Gusainji stayed there one month. He used to tell katha daily. Birbal's daughter sat among the Vaishnavs' women and listened to the katha. Whatever things Shri Gusainji said, she wrote all those things in her heart. She was such a grace-receiving bhagvadiya. After that Shri Gusainji set his feet toward Shri Gokul. After that, at night, Vaishnavs would come to her house, and they would do Bhagvad-varta. Then she, sitting among those women, listened. She kept much

closeness with the Vaishnavs' women. Meeting, she went along.

So, once the king asked Birbal, O Birbal! By what manner does the Sahib meet? Then he gave many, many answers, but it did not fit rightly. The king did not accept. After that Birbal asked many, many swamis, asked the Vrindavanis. He told all to the king, but it did not fit rightly. The king said, such a thing I do not accept. And give the answer to this quickly. Otherwise I will loot your wealth and house—all. Then Birbal sat greatly distressed. Then his daughter asked, Bava! Why are you so absent-minded? Then Birbal said, what do you know in this matter? The answer of state-work is difficult. Then the daughter said, this matter must be told to me fully. After that, if I understand, then I will give the answer, otherwise not. But you must tell it. Then Birbal told all the news to his daughter—that the king asks like this: by what manner does the Sahib meet? I give the answer, but he does not accept. And I asked all the pandits and swamis and all the Vrindavanis. But the answer did not become correct. Then the king said, give the answer and proof of this matter, otherwise I will snatch away house and all. He said so; therefore I am anxious, and now what remedy should be done?

Then Birbal's daughter said, had you gone to Shri Gusainji at Shri Gokul? Had you asked him? Then Birbal said, I have not asked him. Then the daughter said, you go to Shri Gokul and ask Shri Gusainji, what answer does he give for this? Without him, this answer will not be found. In the matter of Ishwar, Ishwar alone knows. Therefore you must go to Shri Gokul. There, immediately the answer will be found. Do not make doubt in this matter. After that, immediately Birbal left for Shri Gokul.

He arrived at the time of uthapan. He asked a Vaishnav for news of Shri Gusainji. Then the Vaishnavs said, Gusainji is in seva. Then he sat in the baithak. After that Shri Gusainji, coming out from seva, set his feet outside. Then Birbal, doing dandvat, made a request to Shri Gusainji: Maharajadhiraj! I have to ask one matter from the king. You sit in solitude and listen. I will say it. After that Shri Gusainji sent everyone away. Then Birbal told all the news, that the king said, what is the answer to this? Then Shri Gusainji said, the answer to this is—when I and the king meet, then the doubt will be removed. Therefore, if he has eagerness to hear this matter, then he will come to me. Then I will remove his doubt. So you tell the king, that he has said like this: if you have a purpose, then you go there. Saying so, if he comes here, then send him here; we will give the answer. Then Birbal went back to Agra. Then he told the news to the king. After that Birbal went home.

After that the king thought—this work is not of the open; it is of solitude. Thinking so, so that no one recognizes him, he alone, on a horse, himself mounting, in the latter night he rose, and simply, making an excuse of riding, tying weapons, he went. He came to Shri Gokul. At that time Shri Gusainji, after placing rajbhog, had gone to do bath and sandhya at Shri Yamunaji. Then the king did dandvat to Shri Gusainji. Then Shri Gusainji recognized that the king has come. Then Shri Gusainji sent all away, and after that asked the king, how have you come? What are you asking? Ask. Then the king said, by what manner does the Sahib meet? Then Shri Gusainji said, as I and you met.

Bhav Prakash (Revealing the Sentiment): In this it was said: as in the worldly way you, the king, are greater than all. So when other men try to meet you, they make many means to please many people. But without your wish, meeting is difficult. And if at any time you think to meet someone, then you immediately meet him, and his coming-and-going runs. In the same way, when we think to meet you, we make means; but meeting is hard. And if you think to meet, then we meet immediately. Thus the jiv, thinking and thinking and making means, many days pass, but meeting is hard. And if Prabhuji thinks, that I should meet the jiv, then in this there is no delay at all. This Shri Gusainji said from his holy mouth.

Then the king, hearing such words, became extremely pleased. And he said, your sevaks call you Kanhaiya, so you truly are Kanhaiya. In this there is no doubt. After that he said, ask something from me. I am very pleased with you. Then Shri Gusainji said, we have no desire for any thing. Then he again said, good, but some seva like me—by grace, tell something. He said this with much insistence and stubbornness. Then Shri Gusainji said, good—since you insist so much, then there should be one horse such that in one ghari it goes five kos. And it should be very fine. Its gait should be very beautiful, so that one gets comfort in riding. And in your Aurangabad there lives one man. Keep him there. When going to Shrinathjidwar, then go along. After that keep the horse in Aurangabad.

After that, going to his house, the king called Raja Todarmal and said, keep such-and-such a horse in Aurangabad in this manner. And write to the hakim there, that its expense and the man's expense and livelihood all be received from my royal door. And care for the horse. A man like that should remain there who goes with the horse. And at the time when Shri Gusainji gives the order, then keep it ready and prepared; remain in Shri Gusainji's order. Saying so, in many ways he showed fear and said, do not fail even a little in this matter. And if

there is a failure in this matter, then no one is worse than me. Saying this, after that Raja Todarmal did exactly as the king said.

So, when four gharis of the day rose, at that time, preparing the horse and adorning it, he brought it and made it stand on the far bank of Shri Yamunaji. Then Shri Gusainji, after adorning Shri Navneetpriyaji and offering Gopivallabh bhog, after that, wearing clothes, sat in the boat, crossed to the far side, and immediately mounted the horse and set his feet toward Shrinathjidwar. Then immediately, bathing at Govindakund, he set his feet up on Shri Giriraj. He adorned the original forms of Shri Govarddhan Nathji and others, offered Gopivallabh bhog, and taking leave from Shri Govarddhan Nathji, set his feet toward Shri Gokul. Then getting down from the horse, sitting in the boat, he crossed to the other side. Then the horse was taken to Mohanpur and tied. Its fodder, grass, grain—all were received from the royal door.

And Shri Gusainji, in the baithak, taking off all the clothes, gave them to the khavas; after that Shri Gusainji himself bathed in Shri Yamunaji, and in aparas only set his feet. He went toward Shri Navneetpriyaji. After that, getting anusar done, he took food. In this manner he did daily.

So Birbal's daughter had such knowledge of Shri Gusainji's form—no one knows this matter except her. She knew Shri Gusainji as directly the complete Purushottam. That Birbal's daughter was such a grace-receiving sevakini of Shri Gusainji. She was bhagvadiya. Therefore, up to where should her varta be told?

Varta 76 - A Kunbi, with the garland of

sankhahuli flowers

Now the sentiment of the Varta of a Kunbi, a sevak of Shri Gusainji, a resident of Gujarat, is told.

Bhav Prakash (Revealing the Sentiment): He is a “tamas” devotee. In the lila his name is “Badami.” He is Shri Thakurji’s “suva,” and is the bhav-form of that. Seeing that suva, Shri Thakurji remembers Shri Swaminiji’s nose. Therefore he keeps him day and night in his own kunj. He makes him drink the nectar of sound. By drinking that, in that suva many kinds of bhavs appear. All those become manifest directly. Of those bhavs, there is one yuth (group). In that yuth, “Badami” is a sakhi.

He was born in Gujarat in the house of a Kunbi. When he became fifteen-twenty years of age, after that, when Shri Gusainji came to Gujarat the second time for the darshan of Dwarkaji, then in his village he had made a stay. Then he too, along with the Vaishnavs, became a sevak.

Prasang 1 - The garland of sankhahuli flowers

So, in one group, from Gujarat, they were coming to Shrinathjidwar for the darshan of Shri Nathji. In that group, that Kunbi too was coming. But he had nothing for expenses. So, in the group, he came while doing service to all the Vaishnavs. And at the Vaishnavs’ places he would move about and bring prasad. Sometimes he took one person’s prasad, sometimes another person’s prasad. Doing like this, when the group came near Shri Gokul, then all the Vaishnavs became joyful. They began to arrange their offerings. And that Kunbi Vaishnav became very worried. That, I have nothing with me; how will I do dandvat to Shri Gusainji with empty hands?

Then the Kunbi Vaishnav, thinking in his mind, saw many very good sankhahuli flowers in the grass on the ground there. Picking them, he made one garland of flowers. He took that garland in his hand, wrapped it in wet cloth, and carried it as he came. Then, in that

Kunbi's mind, much anxiety began to arise—that these flowers will wither; then what will I do?

Then Shri Gusainji is the inner-knower, the helper of the poor. So he, after taking food, mounted on a horse and went toward the far side of Shri Yamunaji. At that time Shri Gusainji thought in his mind, the sankhahuli flowers are very delicate. That my Vaishnav has made a garland—if that garland withers, then he will have very great sorrow. Then, showing mercy on that Vaishnav, Shri Gusainji came in front of him.

That Vaishnav saw Shri Gusainji. Then in the Vaishnav's mind there was great joy. Then Shri Gusainji said to that Vaishnav, bring that garland of sankhahuli flowers. Then the Kunbi Vaishnav put the garland on Shri Gusainji and did dandvat to Shri Gusainji. Then Shri Gusainji immediately turned back from there. Then that Vaishnav came to Shri Gokul along with Shri Gusainji.

That Kunbi was such a grace-receiving bhagvadiya of Shri Gusainji. Therefore, up to where should his varta be told?

Varta 77 - A Kunbi, who saw Gopal dancing in

the grass

Now the sentiment of the Varta of another Kunbi, a sevak of Shri Gusainji, a resident of Gujarat, is told.

Bhav Prakash (Revealing the Sentiment): He is a “sattvik” devotee. In the lila his name is “Charugop.” He is the bhav-form of that “suva.” He is a sakha of Shri Thakurji. He is supremely enchanted. He lives among the cows of Nandalay. Therefore Shri Thakurji always remains pleased with him. He was born in Gujarat in the house of a Kunbi.

Prasang 1 - Becoming a sevak, and being appointed to graze

the cows of Shri Govarddhan Nathji

So, once, with the group of Vaishnavs of Gujarat, he was coming to Shri Gokul, for the darshan of Shri Gusainji, for the purpose of Shri Vraj. In that group, that Kunbi too was coming. In his bundle there was no expense-money. So on the road he went on picking up “upra.” Reaching the halt, he would get down. Then he would distribute that upra to the Vaishnavs. Then those Vaishnavs would cook. He would come while doing their service. The Vaishnavs would bring him mahaprasad. So, moving about, he would take everyone’s mahaprasad and come. Doing like this, he reached Shri Gokul. Then he did darshan of Shri Gusainji. After that Shri Gusainji went to Shrinathjidwar. Then that Kunbi too went along. There, near Shri Gusainji, he received a name. After that Shri Gusainji, having extreme mercy on him, himself got his atma-nivedan done. After that he did darshan of Shri Govarddhan Nathji. Then that Kunbi became very, very pleased.

Then Shri Gusainji asked that Kunbi, what work did you do there at your place? Then the Kunbi said, Maharajadhiraj! I used to graze cows there. Then Shri Gusainji gave the order to graze Shri Govarddhan Nathji’s cows—that you, being pleased, graze Shri Govarddhan Nathji’s cows. Then Shri Gusainji said to the cowherds, take him daily

into the cows. And he told the mahaprasadi kitchen about taking prasad, that give him mahaprasad daily. So from that day he daily grazed Shri Govarddhan Nathji's cows. And he took from the mahaprasad kitchen. He did the service of the cows with mind engaged. He did the service of the cows in such a way as one does the service of Shri Thakurji. He wiped the cows with his own shawl. He did not let any living creature or insect touch the cows. He kept the place clean. Seeing such service of the cows, Shri Govarddhan Nathji became very pleased.

Then, among the cows, he got darshan of Shri Govarddhan Nathji. Then, there in the forest, Shri Govarddhan Nathji distributed chhak. Then Shri Govarddhan Nathji gave him four laddus. Then this Vaishnav, from those, kept two laddus aside, and ate them at night. From that time, that Kunbi never went to eat in Shri Govarddhan Nathji's mahaprasadi kitchen. Then the cook asked him, why do you not come to the kitchen to take mahaprasad? Then that Kunbi said, my stomach gets filled there itself in the forest with laddus. Therefore, why should I come to the kitchen to eat? Then the cook asked, from where do you get laddus there in the forest? Then this Kunbi-Vaishnav said, Shri Govarddhan Nathji, when he distributes chhak in the forest, then right there he gives me four laddus. Then that cook told this matter to Shri Gusainji, that—Maharaj! Shri Govarddhan Nathji gives laddus to this Kunbi in the forest. Then Shri Gusainji said, seva is such a thing: whoever does the service of the cows with inner-heart and in a good manner, to him Shri Govarddhan Nathji gives darshan right there.

Bhav Prakash (Revealing the Sentiment): Why so? Because Shri Govarddhan Nathji is dependent on devotees. And among devotees, the Vraj devotees are the श्रेष्ठ (best). Therefore Shri Govarddhan Nathji is under the control of the Vraj devotees. As the Vraj devotees make him dance, so he dances. As they make him sit, so he sits. When they make him rise, then he rises. Thus he remains dependent. And the form of the Vraj devotees are these cows. Therefore Shri Govarddhan Nathji considers service of the cows as service of the Vraj devotees. Therefore he becomes pleased quickly. Service of the cows is such a thing. A Vaishnav should daily do the service of the cows with bhav, by which Shri Govarddhan Nathji becomes pleased quickly.

Prasang 2 - Hearing "nachat ras mein Gopal," and saying

"nachat ghas mein Gopal"

Again, once, in Aring, ras happened. All the Vaishnavs went to see it. Then that Kunbi Vaishnav too went along to see the ras. There, the rasdhari sang this kirtan:

राग मालव | Rāga Mālav

नाचत रास में गोपाल संग मु दत घोषनारी । तरुतमाल स्यामलाल कनकबे ल प्यारी। चल नतंब क कनी क ट लोल बंक ग्रीवा। राग तान मान स हत बेनुगान सीवा। भ्रमजलकन सुभर भरे रंग रेन सोहें कृष्णदास प्रभु ग रधर व्रजजन

मन मोहें ।

In the rās, the joyful cowherd women dance with Gopāl. They are dark like tamāl trees,

and dear like golden vines. Their hips move as they walk, the little bells at their waists

tremble, and their necks are gracefully curved. They are adorned with rāga, tān, and

mān, and they are served by the song of the flute. With sweat-drops filled and brimming, and with the dust of colors upon them, they look beautiful; Kṛṣṇadās says: Lord Giridhar

enchants the hearts of the Vraj people.

✿✿✿

So, in this pad, it was said, “nachat ras mein Gopal.” Then, hearing this, that Kunbi Vaishnav said, “nachat ghas mein Gopal.” Hearing so, all the Vaishnavs became greatly astonished. Then all the Vaishnavs asked Shri Gusainji this matter, Maharaj! What is this Vaishnav saying? Then Shri Gusainji said, both are speaking true words. Because the rasdhari sings “nachat ras mein Gopal”—that is said in Shri Bhagvat, so he says it. And this Vaishnav, who says “nachat ghas mein Gopal,” he truly says this—that with the cows, among the grass, in the pasture, Shri Govarddhan Nathji daily dances. Therefore he is saying what he himself has seen. Seva is such a thing by which Shri Govarddhan Nathji becomes pleased. Shri Govarddhan Nathji loves cows very much. So that Kunbi Vaishnav was such a grace-receiving bhagvadiya of Shri Gusainji, through whom Shri Govarddhan Nathji made such experiences known. Therefore, up to where should his varta be told?

Varta 78 - One Brahmin who lived on the bank

of Ganga Ji

Now a Brahmin who was a sevak of Shri Gusainji lived on the upper bank of Shri Ganga ji. The sentiment of his account is told as follows.

Bhav Prakash (Revealing the Sentiment): He is a rajasic devotee. In the lila her is named Bichhiya. He is of the form of Suva's sentiment. And Bichhiya has one more sakhi. Her name is "Ramkatori." She became the wife of this Brahmin. So, earlier both of them were born in Brahmin households. When they became ten or twelve years old, the parents of both arranged their marriage. Then they grew up. Then there was very great affection between the two. One day this Brahmin took his wife and went to Shri Jagannath Rai ji. There both of them obtained darshan of Shri Gusainji. At that time Shri Gusainji was narrating the story of Shri Bhagavat near the temple of Shri Jagannath Rai ji. Many people were listening to the story. These two also sat to listen. While listening to the story, the minds of both changed. Then both said, "These are some very great mahapurush. Therefore, it is good to go into his refuge." As soon as the story ended, the husband and wife both prayed to Shri Gusainji, "Maharaj! Take us into your refuge, and by such grace deliver us from this world." Then Shri Gusainji, knowing both as divine souls, took them into his refuge. He gave them names. Then on the next day he had an offering made. After that both prayed, "Maharaj! Now what is your command?" Then Shri Gusainji said, "You do Bhagavat-seva." Then both prayed, "Maharaj! By your grace, please place a Swaroop for seva, so that we may serve." Then Shri Gusainji placed with them one Lalji. Further he commanded, "You serve him. From him you will have much happiness." After that both stayed there for some days and served Shri Gusainji, learned all the customs of the path. After that, taking leave of Shri Gusainji, they came to their home. Then both thought, "It is not proper to stay in the village. Therefore it is better to live somewhere in solitude on the bank of Ganga ji."

Prasang 1 - Living in Solitude on the Bank of Ganga

So that Brahmin Vaishnav husband and wife left the village and came to the bank of Ganga ji. There they made their dwelling-house on the bank of Ganga ji and began to live in solitude. From there one village was a little distance away. There that husband and wife lived. But that Brahmin did not live in the village. He stayed apart from everyone. In that Brahmin's house there was one cow. And that Brahmin kept in his house the food for one day. Then early in the morning, rising, doing bodily duties and brushing the teeth, the husband and wife both bathed and did the seva of Shri Thakur ji. His wife cooked Shri Thakur ji's food. And that man of hers did Shri Thakur ji's seva and adornment and all other attending. Then, offering the Rajbhog to Shri Thakur ji, he went to bathe in Shri Ganga ji. Then that woman, cleaning up the cooking place, washed and put away the vessels. Meanwhile the husband returned after bathing in Shri Ganga ji. Meanwhile it became the time to clear away the Rajbhog. Then, clearing the bhog and performing the anusaran of Shri Thakur ji, they set the cow's leaf-plate. After that the Vaishnav Brahmin went to beg alms. And the Brahmin's wife went to graze the cow. And there, from the bank of Shri Ganga ji, she also dug up dub grass, washed it in Shri Ganga ji, tied it in a bundle, and brought it home. Then, washing it, she fed it to the cow in a basket.

Bhav Prakash (Revealing the Sentiment): The sentiment of this is that —if dust somehow goes into the cow's stomach, then dust comes into the milk. That milk is eaten by Shri Thakur ji. Therefore, in this way, take care of the cow.

And that Brahmin would go to the villages nearby, two or three around, and beg plain alms; as much as was needed for expenses, that much he gathered, and then came home. Then, bringing the grain, he handed it to his wife. Then that wife, choosing and cleaning it, prepared all the items in whatever way was needed and kept them ready. In the morning, the daily customary offering in whatever manner it should be done, she did that. After offering Balbhog and then Rajbhog, after that she served out three leaf-plates and followed the daily practice. Thus it continued always. In this way, maintaining daily living, they lived there.

Prasang 2 - The Scholar Brahmin and the Foreseen Calamity

Then there was another Brahmin who was a pandit. He was such a pandit that he debated with pandits of his own land and foreign lands and defeated them. With that pandit Brahmin about one hundred and

fifty students lived. He was going, having defeated pandits of many lands, to his own home. Then on the way a big city came. At that time the king of that city had come out for recreation. With the king there were the palaces of his royal people. He had come out with his splendor. Some were in palanquins, some on chariots—thus he had come out for play. At that time that pandit Brahmin said in his mind, "Shame on my birth, that I have taken only the comfort of being a pandit, but I never got the touch of this comfort." Then, thinking thus, he began to cry out "hai hai," saying, "How can I enjoy such happiness?" Then that pandit Brahmin sent all his accompanying students and books to his home. Then there that pandit remained alone.

There, on the bank of Shri Ganga ji, there was a place of Mahadev ji. Then that pandit Brahmin went and fell at Mahadev ji's place. There he fasted for three, four, five days. Then Mahadev ji asked that pandit Brahmin, "Why are you fasting here?" Then that pandit Brahmin said, "I am asking for that king's happiness. I have seen that happiness very good. Give me that happiness. Therefore I am fasting here." Then Mahadev ji said, "That kingdom is not in your destiny. Therefore I will not give you a kingdom. You have studied a lot; therefore consider in your mind and see whether there is a kingdom in your destiny or not. A kingdom is not obtained without destiny. But I give you one jewel. You take only the jewel. From this jewel wealth will also be yours. Then with that wealth you will have all happiness." Then that pandit Brahmin took the jewel from Mahadev ji and left from there.

Then that pandit Brahmin began to think in his mind, "This wealth has happened, but without youth, enjoyment with a woman will not happen." Then that pandit Brahmin thought in his mind, "Now I will do austerity. By doing austerity I will ask for youth. After asking for the state of youth I will go to my home. Then I will go there and enjoy such happiness." Thinking thus, that pandit Brahmin set out to do austerity.

So, on the bank of Shri Ganga ji, where the Vaishnav Brahmin's house was, coming to that place, he saw that the Vaishnav Brahmin was sitting, and that place was extremely wondrous and beautiful. A grove of tulsi flowers was blooming. He saw such an excellent place. After that that pandit Brahmin sat down. Then after about two hours the Vaishnav Brahmin, having finished his seva, came outside. Then he saw that a Brahmin was sitting there. Then that pandit Brahmin bowed to that Vaishnav Brahmin. Then that Vaishnav Brahmin also bowed and asked that pandit Brahmin, "From where are you coming?" Then that pandit Brahmin said, "I have been wandering in many lands

and have come out to here."

Meanwhile, inside, the time came to offer the Rajbhog. Then going inside and offering Rajbhog to Shri Thakur ji, that Vaishnav again sat outside. Then that Vaishnav Brahmin said to that pandit Brahmin, "Today you take Shri Thakur ji's Mahaprasad here itself. Therefore you now sit. Go, bathe in Shri Ganga ji, do meditation, sandhya, and daily rites, and come." Then that pandit Brahmin went to Shri Ganga ji, bathed, did the daily rites, did japa, and came back. Meanwhile here Shri Thakur ji's Rajbhog was cleared away. Those Vaishnav Brahmins daily served three leaf-plates. That day that Vaishnav served four leaf-plates. Then one leaf-plate he first placed in front of the cow, and one leaf-plate he placed in front of that pandit Brahmin. Then that pandit Brahmin took the Mahaprasad, and the two leaf-plates the husband and wife themselves took the prasad. After that that pandit Brahmin slept there that night.

Then when morning came, then Chaturmas began. In Chaturmas, travel is forbidden. Then that pandit Brahmin said to that Vaishnav Brahmin, "Vaishnav ji, now Chaturmas has begun; therefore I will stay here itself for two or three months." Then that Vaishnav Brahmin said, "Good, stay comfortably, as you wish." Then from that day that Vaishnav Brahmin begged more alms. When he understood that it had become more than usual, then that Vaishnav Brahmin came to his house. Then, bathing, he did his daily work.

Doing thus, when a few days passed, then that pandit Brahmin saw signs on this Vaishnav Brahmin. Then that pandit Brahmin thought in his mind, "This Vaishnav Brahmin has endured great hardship." Then that pandit Brahmin began to feel very much sorrow in his mind. That pandit Brahmin knew samudrik, therefore that pandit Brahmin had all knowledge—that this Vaishnav Brahmin has endured great hardship. "Tomorrow, when the day rises about ten gharis, the king's men will come inside. They will put the stain of theft on his head and seize him and take him away. Then the king will mount this Vaishnav Brahmin on the stake and have him killed." Such suffering of this Vaishnav Brahmin came into the sight of that pandit Brahmin. Therefore that pandit Brahmin himself became overcome with great worry.

So that pandit Brahmin began to think in his mind, "I will certainly go with this Vaishnav Brahmin. Going there, I will fight with that king. I will say to that king like this, 'Instead of this Vaishnav Brahmin, kill me. But I will not let you kill this Vaishnav Brahmin.'" Thus that pandit Brahmin made resolve and doubt in his mind. But that Vaishnav Brahmin knew nothing at all.

So when this Vaishnav Brahmin finished Shri Thakur ji's seva and adornment, then inside he cleared away Shri Thakur ji's Rajbhog and began to do remembrance. Then the Vaishnav Brahmin's eyes became heavy. Sleep came upon him. That Brahmin had a very dreadful dream. In that dream he saw like this, as if that king's men had come to take him. Putting the stain of theft upon his head, they seized him and, going before that king, made him stand. Then that king gave command to his men, "Put him on the stake." So those men took him and seated him on the stake and pulled it, and killed that Vaishnav Brahmin. Such a dream, at that time, that Vaishnav had. Then at once he started awake from sleep. That Vaishnav Brahmin told all the news before his wife. He told all the matter of the dream. Then that wife said to the Vaishnav Brahmin, "The destined suffering you had to undergo has been finished. Therefore now you rise." Then that Vaishnav Brahmin rose and set out to bathe in Shri Ganga ji.

Bhav Prakash (Revealing the Sentiment): Because, in the dream, the touch of a chandala happened, and the fault of death also happened. Therefore he has become touched. In this path, feeling (bhavana) is primary. By feeling alone, Vaishnavs become touched. Such is the subtle movement of dharma. Therefore, at the time of seva and remembrance, a Vaishnav should make the feeling of the many lilas of the Braj devotees. Thus the heart becomes pure, and the accomplishment of bhav also happens. So bhavana is such a substance.

So that Vaishnav Brahmin came out of his house; then he saw that at the door the pandit Brahmin was sitting. Then that Vaishnav Brahmin asked the pandit Brahmin, "Pandit Brahmin ji! Today you have not bathed—why is that?" Then that pandit Brahmin said, "A very big doubt has arisen in me; therefore today I will not bathe, and I will also not take Mahaprasad. Therefore you, comfortably, take Mahaprasad." Then that Vaishnav Brahmin said, "Pandit ji! Today I will remove all your doubt. Therefore rise comfortably and bathe. This doubt is a small matter." Then the pandit Brahmin and the Vaishnav Brahmin, both together, went to bathe in Shri Ganga ji.

Then that Vaishnav asked that pandit Brahmin, "Tell me, Pandit ji! What doubt has arisen in you today? Tell it before me." Then that pandit Brahmin said, "Vaishnav ji! Today, death itself, in this manner, had come to you in person. Therefore the time of that suffering passed away. Therefore now I think in my mind—what became of my study? I am a very great pandit, and I have defeated pandits of many lands by debate. Was all that useless? Therefore this doubt has arisen in me." Then that Vaishnav Brahmin said, "Pandit ji! All that suffering

happened to me. I had done Shri Thakur ji's seva, and after that I was doing Bhagavat-remembrance. At that time very dreadful sleep came upon me. In that sleep all this state happened to me. When I awoke, I told all these matters before my wife. Then my wife said, 'The destined suffering you had has been removed by Shri Thakur ji.' Therefore I have come to bathe." After that both bathed in Shri Ganga ji and took Mahaprasad.

Then that pandit Brahmin began to think in his mind, "The suffering that was directly to come—how was it removed so easily? Therefore it is known that his master is powerful. Therefore it seems that, equal to this Vaishnav dharma, there is no other dharma." Then the next day that pandit Brahmin said to that Vaishnav Brahmin, "Now give me a name, and tell before me the whole channel and tradition and practice of your dharma." Then that Vaishnav Brahmin said, "Our guru is Shri Gusainji. He has gone to Dwarka. In five months he will come to Shri Gokul ji. Then you go to him and become his sevak." Then that pandit Brahmin said, "That matter needs many days. And if until then my body leaves me, then I will remain as I am. Therefore give me a name." Then that Vaishnav Brahmin said to that pandit Brahmin, "You are great, and you are a great pandit Brahmin; therefore I cannot give a name. Such a thing will never happen." Then that pandit Brahmin said, "If you will not give me a name, then I will die on your head. Then the sin of killing will come upon you. Otherwise, tell me the name." After that that Vaishnav Brahmin told him the name. And he said to that pandit Brahmin, "Now you do remembrance of this name." Then that pandit Brahmin, on the next day, bathing, did remembrance of the name.

After that that pandit Brahmin said to that Vaishnav ji, "Now give me some attending of your household." Then that Brahmin said to that pandit Brahmin, "Good. From today, for this cow, you yourself go and dig dub grass and bring it." Then that pandit Brahmin went to dig dub grass, and that Vaishnav Brahmin went to beg alms. When, begging alms, he came home, then that Vaishnav Brahmin said to that pandit Brahmin, "I have one thing with me; I give it to you—take it." Then the Vaishnav Brahmin said, "Pandit Brahmin! What such thing do you have?" Then that pandit Brahmin gave to that Vaishnav Brahmin the jewel he had. Then he said to that pandit Brahmin, "What happens from this jewel?" Then that pandit Brahmin said, "From this, as much gold as one wants, that much happens." Then that Vaishnav Brahmin asked, "You gave this jewel to me?" In this way that Vaishnav Brahmin asked three times. Then all three times that pandit Brahmin said, "I gave this jewel to you." Then that Vaishnav Brahmin took that jewel and threw it into Shri Ganga ji.

Then that pandit Brahmin began to quarrel with that Brahmin: “Give me my jewel. I obtained that jewel with very great hardship, and you threw it into Ganga ji in one moment. Therefore you give me my jewel, otherwise right now I will die on your head.” Then that Vaishnav Brahmin asked that pandit Brahmin, “For what work is this jewel of yours useful? What happens from your jewel?” Then that pandit Brahmin said, “From this jewel, gold is produced.”

Then at the door of that Vaishnav Brahmin there lay a stone slab for bathing. He showed it to that pandit Brahmin, and said to the pandit Brahmin, “Rub iron on this stone and see; from this also much gold happens. If gold happens from this, then you take this stone.” Then that pandit Brahmin had a kamandal for drinking water. On the bottom of that kamandal there was iron attached. Then that pandit Brahmin touched that stone to that kamandal. Then the iron that was there became gold. Then that Vaishnav Brahmin said to that pandit Brahmin, “Listen! Here on the bank of this Ganga ji, all these pebbles that lie—these are not pebbles; these are all jewels. Therefore take jewels as your desire wishes.” Then that pandit Brahmin began to say in his mind, “His dharma is extraordinary.” Then that pandit Brahmin fell at the feet of that Vaishnav Brahmin. Then that pandit Brahmin said, “Vaishnav! I am an offender; therefore now forgive my offense.” After that that pandit Brahmin came outside.

After that, that pandit Brahmin gained understanding that this Vaishnav Brahmin is some very great mahapurush, and his dharma is greater than all, and equal to his master there is none. After that the Vaishnav Brahmin remained there itself. And he (the pandit) came to Shri Gokul. After doing full prostration to Shri Gusainji, after that he took darshan. After that he made an offering. That pandit Brahmin became, by Shri Gusainji’s grace, a Bhagavadiya.

Bhav Prakash (Revealing the Sentiment): The intention of this account is that—considering all worldly dealings as trivial, and considering only Shri Thakur ji as everything—then the Lord easily has his person undergo and be made to bear the hardship of destiny. He does such favor. And such is the greatness of the company of a Vaishnav—that even that pandit Brahmin became Shri Gusainji’s grace-receiving sevak.

So this Vaishnav Brahmin was such a grace-receiving Bhagavadiya of Shri Gusainji; therefore, to what extent should his account be told.

Varta 79 - Gopinathdas Gwal

Now, Shri Gusainji's sevak Gopinathdas is a cowherd of Shri Govardhan Nathji's herd of cows; The sentiment of his account is told as follows.

Bhav Prakash (Revealing the Sentiment): These are tamas devotees. He is a cowherd of Nandaraya ji's herd of cows, and he is their leader. In the divine play, his name is "Govardhan Gwal." He is Shri Thakurji's intimate friend. Therefore Shri Thakurji loves him very much. He manifested from Ratna; therefore he is of the form of Bhav.

He was born in Gopalpur in a Sanadhya family. From childhood he became a sevak of Shri Gusainji. Later he remained in the service of Shri Nathji's herd of cows. Then he got married and had children too. Then he made all the people of his household sevaks of Shri Gusainji. After that he grew older. Then Shri Gusainji made him the leader of all the cowherds. He guarded the herd very well. Therefore Shri Govardhan Nathji Himself remained very pleased with him. He spoke directly, played with him. So he spoke fearlessly with everyone. His bhav was pure. Therefore Shri Gusainji too always remained pleased with him.

Prasang 1 - The Lost Buffalo

So, once Shri Nathji's buffalo got lost. Then Gopinathdas the cowherd was a greatly favored Bhagavadiya, an object of Shri Gusainji's great grace. So Gopinathdas the cowherd went to search for the buffalo. Shri Nathji was playing there. Then Gopinathdas the cowherd, making a request to Shri Nathji, asked: "Maharaj! One buffalo has been lost—please tell where it is." Then Shri Govardhan Nathji pointed toward the tail-side of Govardhan, in front of a cave of Shri Giriraj. Then from there Gopinathdas the cowherd found it and brought it back.

Prasang 2 - The Eight Laddus Missing from the Bhog

Again, once, at the time of Shri Nathji's utthapan, eight laddus of boondi went missing from the bhog. Then there was an uproar. All the attendants began making noise: "Why have the laddus become fewer from the bhog?" But they could not find out anything—where did the

laddus go? Shri Nathji had taken those laddus into the forest and given them to Gopinathdas the cowherd.

Gopinathdas the cowherd came home at evening time. Then the children said: “Baba, today eight laddus went missing from Shri Nathji’s bhog.” Then Gopinathdas said nothing. After that, night came. Shri Nathji lay down. Later Shri Gusainji came down from Shri Giriraj. Then he came into his sitting place and sat. Then Gopinathdas the cowherd came and asked Shri Gusainji: “Maharaj! Today what was that noise in the temple above?” Then Shri Gusainji said: “Today eight laddus went missing from Shri Nathji’s bhog.” Those laddus were with Gopinathdas the cowherd. He took them out and showed them, and said: “Maharaj! These are the laddus. Out of them, two were given to me, and I distributed all the rest to everyone.” Thus that Gopinathdas the cowherd was such a greatly favored sevak of Shri Gusainji, due to whom Shri Nathji always remained affectionate.

Bhav Prakash (Revealing the Sentiment): In this account there is this doubt: the offering-material that is touched by Shri Thakurji’s holy hand never becomes less at all. Because Shri Thakurji’s holy hand contains fullness; therefore whatever quantity of offering He takes, that much more appears in it. Then why did eight laddus become less here?

They say the Lord is capable of doing everything. As His wish is, so the play happens; there is no other regulator here. Shri Thakurji’s wish alone is the regulator. This is Shri Nathji’s divine play to fix the “neg” of the temple sevaks. In the same way, at this time, for fixing the “neg” of the cowherds, this act was done—understand it like this. And all the cowherd boys are hungry—how can the Lord bear the suffering of His intimate friends? Therefore He gave those laddus to them. Understand that He performed this divine play to reveal this kind of love for devotees.

Prasang 3 - Shri Gusainji Carries Cooling Food to the Shyam

Dhak

And once, Shri Gusainji came to Shri Nathji Dwar during the hot-season days. Then Shri Gusainji adorned Shri Nathji, and it was the time of Rajbhog. Later, when time passed, after arranging the bhog and the “anosar,” he himself came down. Then, after eating, and after taking the paan, he lay down.

At that time, Gopaldas the attendant, having washed his dhoti, was coming from the tail-side in the noon time. Then at that time Shri Nathji said to Gopaldas: “Gopaldas! Go and tell Shri Gusainji that we are very hungry.” Then Gopaldas, drying his dhoti, came to the sitting place where Shri Gusainji was lying down. Gopaldas saw that Shri Gusainji was asleep in deep sleep. Then Gopaldas pressed Shri Gusainji’s feet and said: “Maharaj! Shri Nathji has said, ‘We are very hungry.’ Saying this, He has gone toward the tail-side.” As soon as he heard this, Shri Gusainji immediately rose quickly, and at once bathed and went up to the temple. Then, promptly preparing thick rice, pana, and other cooling items, he placed them in a large platter, tied it into a bundle, put it on his head, and Shri Gusainji set out toward the tail-side.

At that time, on the path, the sun was very strong. At that time, blisters were forming on Shri Gusainji’s feet. Still he went forward, tolerating the pain in his feet. And he did not take any sevak along. At that time he was going alone.

At that time Gopinathdas the cowherd was coming from the tail-side. With Gopinathdas there was a boy. Then at that time Gopinathdas asked that boy: “At this time, who is coming alone barefoot at this place? Why, boy—could it be Vitthalnathji Shri Gusainji?” Then that boy said: “Yes, yes—he is indeed Vitthalnathji.” Then, seeing this, Gopinath made a request to Shri Gusainji and said: “Maharajadhiraj! In such heat, where are you going barefoot?” Then Shri Gusainji said: “Tell me where Shri Nathji is seated. He is hungry; therefore I have brought food.”

Then Gopinathdas made a request: “Maharajadhiraj! Who has misled you, that at this time you are going? Blisters are forming on your feet. And for whom you are going—what need is there for that one, that you have come out in such heat? And the one who told you such a thing—why do you not tell me his name in front of me? I will beat him right there, so that he does not speak such a lie again. Therefore, turn back from here.”

Gopinathdas the cowherd said a lot like this to Shri Gusainji. But Shri Gusainji just stood and kept listening. He did not give any reply to Gopinathdas the cowherd. But he became very distressed in the heat. Then again Gopinathdas said to Shri Gusainji: “Fine—now that you have come this far, then go ahead as well.” Then Gopinathdas sent that boy with Shri Gusainji. And Gopinathdas said to that boy: “Go with him. Ahead a big dhak tree is seen. Go with him up to there. And farther from there, very far away, there is one Shyam Dhak. When

that comes into your sight, then show it to him from far away and return back. And if you go ahead, then I will beat you."

So Gopinathdas remained standing right there. Then that boy went with Shri Gusainji. Then from far away the Shyam Dhak came into their sight. Then that boy returned back. And Shri Gusainji went ahead.

Then going forward, Shri Gusainji saw that under the Shyam Dhak Shri Nathji was seated, and all the cows were grazing far away, and ahead all the cowherds were standing. The shade of that dhak was very cool. Then, seeing Shri Gusainji coming from far away, Shri Nathji became very pleased. Then Shri Nathji said to Shri Gusainji: "It is very good that you came. We were very hungry." Then Shri Nathji gave the order to Shri Gusainji to sit: "You sit." Then Shri Gusainji sat right there.

Then Shri Nathji ordered Shri Baldevji: "You bring all this food." Then Shri Baldevji brought all the food. Then Shri Nathji ate all the food. And what remained, he distributed it to all the cowherds. Then Shri Nathji said to Shri Baldevji: "Now you sit."

Then Shri Nathji said to Shri Gusainji: "You came—this was very good. Today we were very hungry." Then Shri Nathji got up from that place. Then Shri Nathji said to Shri Gusainji: "Now go to your own temple." Then Shri Gusainji went to "Apsarakund." Then, coming there, wetting all his clothes, he bathed there itself, and with untouchability he went up on Shri Giriraj mountain. Then at that time it was the time for conch-sounding. So going there, he sounded the conch.

Bhav Prakash (Revealing the Sentiment): In this account there is a big doubt: if Shri Nathji Himself became hungry, why did He not take the "anosar" portion? And why did He not tell Shri Gusainji too? Why did He give such effort to Shri Gusainji? Because both are one form. So the effort that fell upon Shri Gusainji was in fact upon Him Himself.

They say: Shri Nathji wished to eat cooling food under the Shyam Dhak. That was not present in the "anosar" portions. And having it conveyed through Gopaldas was to reveal special grace. From time to time, through Ramdasji and other sevaks, Shri Nathji Himself gives such commands. Shri Gusainji, understanding it as special grace, follows that command exactly. Because although he is Ishvar, still he reveals the mood of a servant. That is to make his own people understand. In this, Shri Gusainji Himself also reveals his own utter

humility. This is the practice of the Pushtimarg: if a special command comes through someone, then know it as supreme grace. Therefore He did not inform Shri Gusainji directly.

So that Gopinathdas the cowherd is such a greatly favored Bhagavadiya of Shri Nathji and Shri Gusainji. Therefore, why should his account be told at all.

Varta 80 - Two Kunbi's who hid Mala Tilak

Now, there are two Kunbi sevaks of Shri Gusainji, residents of Gujarat; the Bhav of their account is told.

Bhav Prakash (Revealing the Sentiment): Both of them are sattvic devotees. In the divine play, one's name is "Pratima" and the other's name is "Manoharini." Both of them manifested from "Ratna." Therefore they are of the form of Bhav.

Prasang 1 - Hiding Vaishnav Identity and Returning to

Service

Both these Kunbis came from Gujarat to Shri Gokul and became sevaks of Shri Gusainji. Later, receiving Shri Gusainji's command, they began to do the service of Shri Nathji. Then one day, in the minds of those two brothers, this arose: "We do the service of Shri Nathji, but we are not able to fulfill any wish (manorath)." Then one day, both of them, thinking like this in their minds, left the service of Shri Nathji there, and the two brothers went away.

A little distance from there, one man was having a pond dug. Those Kunbis saw him. Then those two brothers went and asked him: "Will you keep us here to do labor?" Then he said: "Stay comfortably. You also do labor." Then both brothers stayed to do labor. Then they took off the mala from their necks and tied it inside their turban. So the turban remained on the head. Then, washing off the tilak, they began to do the work there.

Bhav Prakash (Revealing the Sentiment): So, in this account it is shown that, hiding their Vaishnav identity, when they did labor, then the craftsmen there and the masons who were there, and those who were getting that pond dug, all of them remained pleased with those two people. And these two people did double the work compared to everyone. Later, when the masons distributed roasted chickpeas to everyone, then those two people, in exchange for those chickpeas, took only dry grain. Then the one who distributed those chickpeas,

while distributing to everyone, gave them double.

Then at night, when they came to their place, they placed their flour in one spot, and taking out one unbaked earthen pot, they kept it separately. Then, wearing their cloth and putting on the mala, bathing, and with aparas, one person cooked, and one person did the outside duty. Then, after bathing, placing the tilak and the sacred marks, first they did japa; after that they did all the tasks. Then, after cooking, offering bhog to Shri Thakurji, both brothers took Mahaprasad. After that, reaching there, they slept. In this way they did it daily.

So one day, that man was paying their wages. He too was a Vaishnav. Then he saw their mala and tilak clearly. Because that day they had forgotten to remove the mala and tilak. So he understood: “These two brothers are Vaishnavs.” Then he thought in his mind: “These two people work very hard here, and they receive only a small earning. Therefore it would be good if they get a lot of wages.” Then when morning came, he said to those two people: “Well, well—we have recognized you. Therefore both of you are Vaishnavs, and sevaks of Shri Gusainji. And you did not tell me about your Vaishnav identity.”

Hearing this, both people said nothing. Then those two people thought in their minds: “Now our Vaishnav identity has been known. Therefore now let us leave from here. Now there is no point in staying here.” Thus those two people decided this. And that overseer thought: “Today I will assign these two people to some other place of work.” That mason was distributing money. To him that overseer said: “These two people have come; it will be good if, as I say, you assign them work in a better place.” Then others there also began to say: “These are good men; therefore decide such a thing for sure.”

And those two people were Vaishnavs. So taking the money of their wages, coming to their hut, then cooking, offering bhog to Shri Thakurji, and after that taking Mahaprasad, they divided the wage-money equally between the two. Then, when one watch of the night had passed, both people left from there. They came fifteen kos. Then morning came upon them. Then they cleaned their teeth and drank water. After that they went again, and they walked twenty kos. Then, at one place at night, cooking, offering bhog to Shri Thakurji, and after offering the bhog, both people took Mahaprasad. After that, at night they slept. Then the next day, in the morning, they again left from there. They had the darshan of Shri Nathji. After that they had the darshan of Shri Gusainji. Then they did a full prostration (sashtang dandavat).

Then Shri Gusainji asked: “Where had you two people gone?” Then they said: “Maharajadhiraj! One day, while doing the service of Shri Nathji, such a thought arose in our minds: ‘We do the service of Shri Nathji, but we have not arranged any offering-material for Shri Nathji.’ Therefore, Maharaj, we two people went there to do labor. By doing labor, today we have brought money.” Then the money they had, they placed all of it in front of Shri Gusainji. And whatever wish (manorath) they had in their minds, they narrated all of it.

Then Shri Gusainji put all that money into Shri Nathji’s storehouse. Then whatever materials those two brothers mentioned, Shri Gusainji gave the command to have those materials prepared. Then those two people told everything about that place in front of Shri Gusainji: “Maharaj! Our earning became very good indeed, but Maharaj, they recognized us—‘These are good Vaishnavs.’ Therefore, Maharaj, we fled from there. Maharaj, coming here today, we have seen the lotus-feet of the King.”

Then Shri Gusainji said from his own holy mouth: “Syabas! Your dharma remained. Therefore this alone is the dharma of a Vaishnav.” Then Shri Gusainji gave the command: “Now you do the same service that you used to do before for Shri Nathji. And, being pleased, knowing it to be Shri Thakurji’s service, you should do the service.”

Bhav Prakash (Revealing the Sentiment): So the intention of this account is this: a Vaishnav should keep his dharma hidden; he should not reveal it in front of anyone. And those who display their dharma and take money and such things are not Vaishnavs; their dharma is never truly accomplished. Such is the subtle movement of dharma.

Thus those two brothers became such supremely favored Bhagavadiyas of Shri Gusainji. Therefore, how long should their account be told?

Varta 81 - One Param Vishanva who did Bhagvad

Varta with a Tree

Now, a sevak of Shri Gusainji, a supreme Vaishnav residing in Gujarat; the Bhav of his account is told.

Bhav Prakash (Revealing the Sentiment): He is a royal devotee. In the divine play, her name is “Bhavohodhika.” She awakens devotion in the hearts of devotees. She manifested from Ratna; therefore she is of the form of Bhav.

He was born in a village in Gujarat in a Brahmin family. Once Shri Gusainji came to Dwarikaji for the darshan of Shri Ranchhorji. At that time, outside the village, he camped under a tree near a pond. There he received the darshan of Shri Gusainji. The beauty of that darshan was beyond expression. Then he thought in his mind: “This is Ishwar. Therefore it is good to take refuge in Him.” After that, he made a request to Shri Gusainji: “Maharaj! Please graciously make me your sevak.” Then Shri Gusainji, recognizing him as divine, accepted his refuge, granted him the naam mantra, and then came to Dwarikaji.

Prasang 1 - Service under the Tree

In that village, there was only this one Vaishnav; there was no other Vaishnav family. This Vaishnav lived on the main road of the village. Once Shri Gusainji came to Dwarikaji. He passed along that very road. At that time the Vaishnav heard that Shri Gusainji was approaching. Immediately, he went out and stood in the middle of the road. Seeing Shri Gusainji, he touched His lotus feet with his head in sashtang dandavat and then made a request. He then brought Shri Gusainji to his home. But his home was very small, so Shri Gusainji camped right there.

Then, at the request of that Vaishnav, Shri Gusainji had food served there. After that, he lay down. Later, that Vaishnav arranged the cooking for Shri Gusainji along with the Vrajvasis who were present. That day, those Vrajvasis took Mahaprasad there. At the time of utthapan, Shri Gusainji sat on a seat with a cushion. At that time, that

Vaishnav was sitting near Shri Gusainji, serving His lotus feet. Then Shri Gusainji asked him: “How do you conduct your worship here and in what manner?” That Vaishnav made a request to Shri Gusainji: “Maharaj! Once you had come here before. Under a tree here, Maharaj, you had camped. There you accepted me as your sevak. Then you gave me the darshan in a form of infinite beauty. Therefore that tree also heard the naming mantra and received darshan of Your Supreme Purushottam form. Then I realized that this tree is also a Vaishnav. Therefore, Maharaj, I sit daily under that tree, and from that tree, I praise you taking Your name.” After that, he returned to his home. Shri Gusainji, hearing this, was very pleased. Then Shri Gusainji said from His own holy mouth: “I asked a worldly question, and this Vaishnav has answered in a transcendental way.”

Bhav Prakash (Revealing the Sentiment): This shows that a Vaishnav must always possess transcendental wisdom at all times.

Later, Shri Gusainji asked that Vaishnav: “Tell me, Vaishnav, where is that tree?” Then the Vaishnav said: “Maharaj! that tree is outside the village.” Then Shri Gusainji at that moment called His horse. Then mounting the horse, Shri Gusainji went to see that tree. That Vaishnav also went along with Shri Gusainji. Outside the village was that tree. There Shri Gusainji arrived. From a distance, that Vaishnav pointed out the tree to Shri Gusainji: “Maharaj! That tree is here.” Then, that tree, seeing Shri Gusainji from afar, bent down with all its branches. Shri Gusainji went under the tree. Then the tree, moving its branches, touched the lotus feet of Shri Gusainji. By touching the lotus feet, the tree itself uprooted from the ground. Shri Gusainji then embraced the tree.

Then the Vaishnav asked Shri Gusainji: “Maharajadhiraj! Who was this tree in a previous birth? Kindly tell me.” Shri Gusainji granted the command: “This is the soul of the divine play; in the past, it was a cowherd of Shrinathji named Penchu. It came here to this world after committing some offense. Later it became a Vaishnav. It was very significant; therefore it was born as a tree. Hearing the naming mantra, it became a follower of Pushtimarg. Now it is accepted along with you and has attained the divine play.”

Bhav Prakash (Revealing the Sentiment): This shows that the association with such a Vaishnav is supreme. Through their connection alone, even inanimate things can act in this manner.

Later, that Vaishnav made a request to Shri Gusainji: “Maharaj! How long will the delay be now?” Then Shri Gusainji, out of grace, said:

“For so many days, I will have this body of yours perform seva. That is the proof. Later your worldly body will leave, and you will attain divine play.” Hearing these words from Shri Gusainji, that Vaishnav became exceedingly pleased.

Later, Shri Gusainji returned to his camp. That night Shri Gusainji stayed there. Next morning, he left that place. The Vaishnav offered everything in his house to Shri Gusainji at that time. Later Shri Gusainji went to Dwarika. Within a few days, that Vaishnav gave up his worldly body and attained the transcendental divine play. Thus, that Vaishnav became such a supremely favored Bhagavadiya of Shri Gusainji. Therefore, how long should his account be told?

Varta 82 - One Gaudiya Brahmin

Here the sentiment of the story of one Gaudiya Brahmin, a sevak of Shri Gusainji, who lived in Braj, is being told.

Bhav Prakash (Revealing the Sentiment): He is a sattvik devotee. In the divine play her name is “Morsiri.” She manifested from Ras-Prakasika. Therefore her form is of devotional sentiment.

He was born as a Brahmin in the land of Gaud. When he grew up, he came to perform the pilgrimage to Vraj. There he had the darshan of Shri Vrindavan. As soon as he beheld Shri Vrindavan, his mind became deeply attracted there. After that, he never left Shri Vrindavan and went anywhere else. In Vrindavan there were many Gaudiyas. All those Gaudiyas used to serve the Vraj residents. He also stayed among them. By serving the Vraj residents, he maintained his livelihood.

Prasang 1 – The Request for Initiation

At one time Shri Gusainji arrived in Shri Vrindavan. Then this Gaudiya developed such a desire: “If I go to Shri Gusainji and receive the Name from him, it would be very good.” Thinking thus, he came before Shri Gusainji. When he found the proper moment, he prayed to Shri Gusainji, “Maharaj! Please be merciful to me and grant me the Name.” Then Shri Gusainji asked him, “Who are you?” The Gaudiya replied, “Maharaj! I am from the land of Gaud. I am a Brahmin. I am called a Gaudiya. Maharaj! Please be merciful to me and give me the Name, so that my welfare may be accomplished.”

Then Shri Gusainji said, “Your welfare will happen even as you are.” The Gaudiya again said to Shri Gusainji, “Maharaj! If you give me the Name, my welfare will be accomplished.” Then Shri Gusainji said to him, “If you wear a rosary and tilak and do labor work, then people will recognize you as a Vaishnav and will take all your goods. Considering you a Vaishnav, they will give you alms. And if you sell grass or wood, they will buy from you because they know you are a Vaishnav. In that way, your Vaishnav identity will be sold. Therefore, it is better that you remain as you are.”

Then that Gaudiya folded both hands and again prayed to Shri Gusainji, “Maharaj! I will keep the rosary hidden. I will make the tilak

with water. Maharaj! I will not show my rosary and tilak to others." Hearing this, Shri Gusainji became pleased with him and granted him the Name. Then, out of compassion, he bestowed his grace upon him. He himself caused him to perform the act of complete dedication. After that, he appointed him to serve the garments of Shri Navneetpriyaji. Then all the desires of that Gaudiya were fulfilled. He became a very good Vaishnav. Thereafter, with inner sincerity he began to serve Shri Thakurji. He served with such love that within a short time Shri Thakurji began to reveal affectionate responsiveness to him.

Bhav Prakash (Revealing the Sentiment): In this incident it is shown that one should not display the Vaishnav dharma in order to obtain alms or earn one's livelihood. If one does so, it becomes an obstacle.

That Gaudiya became such a recipient of grace and a beloved devotee of Shri Gusainji. Upon him there was such grace of Shri Thakurji that Shri Thakurji would speak with him directly. How far can one go in describing his account?

Varta 83 - One Kshatrani woman

Now the sentiment of the story of a Kshatrani woman, a sevakini of Shri Gusainji, who lived in the eastern region, is being told.

Bhav Prakash (Revealing the Sentiment): She is a rajasic devotee. In the divine play her name is “Angana.” She is a companion of Shri Yashodaji. She has great motherly affection toward Shri Thakurji. Therefore Shri Yashodaji is always pleased with her. She manifested from Ras-Prakasika. Therefore her form is of devotional sentiment.

She was born in a Kshatriya family in a village about five kos from Kashi. When she was eight years old, she was married to a boy of her own community. After some days, a plague came. In that, her mother, father, mother-in-law, father-in-law, and her husband — all five died. Then this Kshatrani remained alone in the house. She wept continuously. She neither ate nor drank anything.

Near her house lived a Vaishnav. He could not bear to see her sorrow. So he said to her, “O lady! What will happen by weeping? It is the will of the Lord. Therefore now you should serve Shri Thakurji. Through that you will attain joy.” Then the Kshatrani said, “I do not know how to perform any service.” Then the Vaishnav said to her, “Go to Adel and become a sevakini of Shri Gusainji. Shri Gusainji will explain to you the method of service and will give you Shri Thakurji to serve. You should serve Him. Then all your sorrow will go away. You will attain great joy. Shri Thakurji is supremely compassionate. He will make everything good.”

After that, the Kshatrani came to Adel. She prayed to Shri Gusainji and became his sevakini. Then she prayed to Shri Gusainji, “Maharaj! Please bestow some service upon me, so that I may serve. I am alone in my house; therefore my days do not pass.” Then Shri Gusainji entrusted her with service. He gave her the swaroop of Lalji. He explained to her the entire method of service. Then Shri Gusainji instructed her, “Serve Him carefully with the feeling of a child. Shri Thakurji will give you all happiness.” After that, the Kshatrani brought Shri Thakurji from Adel to her own village. She became a great beloved devotee of the Lord.

Prasang 1 – Motherly Service and the Breaking of

Intimacy

That lady had no relatives, no sons or daughters. She was alone. In her house she served Shri Thakurji very properly. Just as one behaves with a worldly child, in the same way she would speak with Shri Thakurji. She herself remained somewhat distressed, but she served Shri Thakurji with great love and affection. Just as she would call Shri Thakurji like her own child, in the same way Shri Thakurji would speak with her. He behaved like a little boy. Whenever she went outside her house, she would say before leaving, “Maharaj Lalji! I am going outside for some work. Therefore, the food is here in the house — please eat it. And drink water from this small pot. I am covering this food. When you feel hungry, please eat. And if you feel thirsty, drink water from here.”

In this way she told everything to her Shri Thakurji. When she went outside, Shri Thakurji acted exactly as she had said. If He felt hungry, He Himself would take food with His own hands and eat. If He felt thirsty, He Himself would drink water with His own hands. When the lady returned, she would first look at the water pot — “Did my Lalji drink water? Did He remain thirsty? Did He remain hungry?” Then her mind would become pleased and satisfied.

When she slept, she would place Shri Lalji on her own bed beside her and sleep, just as in worldly life one sleeps with one’s own child. In the same way she would sleep with Shri Thakurji beside her. One night, about one and a half prahars had passed. That day, two cats had remained under her bed. The two cats began fighting with each other. Shri Thakurji became frightened. The lady began scolding the cats. When Shri Thakurji was frightened, she said to her Shri Lalji, “Do not be afraid.” And she said to the cats, “My Lalji is getting frightened!” She scolded the cats, but they did not stop fighting.

As she kept embracing Shri Thakurji, He, being frightened of the cats, clung to her. Shri Thakurji said, “O lady! I am afraid of these wretched cats.” Then she held Shri Thakurji to her heart and scolded the cats, saying, “You shameless creatures! How have you remained in my house today? Just wait till morning — I will beat you with sticks! Today you are frightening my Shri Lalji! Tomorrow I will deal with you!”

In this way she kept scolding the cats and comforting and embracing her Shri Lalji. But she could not get up from her bed. In her mind she thought, “How can I leave my Lalji alone and go? He will be frightened. And these cats are not stopping their fight.” Again and

again Shri Thakurji said, “O lady! I am afraid of these wretched cats,” and he kept clinging to her. Then she said, “O Shri Lalji Maharaj! You killed Putana, and you killed great demons. At that time you were not afraid. Then why are you afraid of these wretched cats?”

When she said this, Shri Thakurji left her and said, “O lady! Until today there was this relationship between you and Me. But now that relationship no longer remains.” From that day onward, Shri Thakurji did not speak to her at all.

Bhav Prakash (Revealing the Sentiment): It is said that as long as one knows Him only as a child, He remains Lalji. But when one recognizes His greatness and divinity, then He becomes the Lord. Where awareness of His greatness arises, there affection departs. As long as there is simple affection, He remains a child. In whatever way the devotee lovingly indulges Him, in that very way He responds. The Lord is dependent upon the devotee’s feeling. In whatever feeling the devotee worships Him, in that same feeling the Lord also responds to the devotee. But when the feeling of divine majesty arises, then He becomes God — and He does not speak or converse. Therefore He did not speak to her. After that, the lady prayed greatly to Shri Thakurji. After some days, Shri Thakurji again began to speak with her.

Bhav Prakash (Revealing the Sentiment): Here it is shown that the Lord becomes pleased through humility. Through humility, all offenses are removed. Such is the power of humility. Therefore Vaishnavs should maintain humility and serve the Lord.

That lady was such a recipient of grace and beloved devotee of Shri Thakurji that He remained affectionately responsive to her and conversed with her. How far can one describe her story?

Varta 84 - One renounced Vaishnav, who went to

Ayodhya

Now the sentiment of the story of a renounced Vaishnav, a sevak of Shri Gusainji, who lived in Braj, is being told .

Bhav Prakash (Revealing the Sentiment): He is a tamasic devotee. In the divine play her name is “Ramni.” She manifested from Ras-Prakasika. Therefore her form is of devotional sentiment.

He was born in Mathura in the house of a Vaishnav Brahmin. From childhood he remained in a state of renunciation. His parents had him receive the Name from Shri Gusainji. After that, he came to Braj for the darshan of Shri Govardhannathji. Seeing the incomparable beauty of Shri Govardhannathji, his mind became attached there. He remained there in a renounced state and, from time to time, had the darshan of Shri Govardhannathji. And at other times, day and night, he would study the books of Shri Acharyaji and Shri Gusainji.

Prasang 1 – The Test of Exclusive Devotion

A desire arose in the mind of that renounced Vaishnav: “I should go and see Shri Raghunathji.” After seeing all of Braj and having darshan of Shrinathji, he went to Shri Gusainji. Bowing down, he prayed, “Maharaj! If you permit, I will go to Ayodhya.” Shri Gusainji said, “Certainly.” After offering obeisance, he departed for Ayodhya. Then some Vaishnavs asked Shri Gusainji, “Maharaj! Why has such a devoted Bhagavadiya left Braj and the darshan of Shrinathji?”

Shri Gusainji replied, “Shrinathji fulfills the desires of His devotees. One day this thought arose in his mind — ‘How might Shri Raghunathji be? Let me go and see.’ Such a desire came to him. Therefore Shrinathji inspired his mind and sent him. He will go there, and there he will develop dispassion, and he will quickly return.” That Vaishnav traveled and reached Ayodhya. There he said to the gatekeepers, “I have come from Braj. Please inform Shri Raghunathji about me.”

The gatekeepers folded their hands and prayed to Shri Raghunathji, "Maharajadhiraj! Someone has come from Braj. He says, 'Please inform Him that I have come for the darshan of Shri Raghunathji.'" Shri Raghunathji said, "Call him." The gatekeeper went outside and brought him in.

Bhav Prakash (Revealing the Sentiment): A doubt may arise here, in this age Shri Raghunathji does not speak with anyone, so how did He speak to the gatekeepers? It is said that when the Supreme Purushottam manifests on earth, then His divine forms enter into the deities and gods. Shri Acharyaji Mahaprabhu and Shri Gusainji are themselves the complete Purushottam. Therefore, at that time in the manifest state, their divine forms entered into all the deities and gods. Thus they would naturally speak with their exclusive devotees. In the present time, this is difficult to understand.

As soon as he had the darshan of Shri Raghunathji, he turned his back toward Him and stood facing away. He said, "Shame on me, that I left Braj and came here! After seeing Shrinathji, how could my mind turn elsewhere? Shame on me!" When he said this, instantly leprosy appeared all over his body. He stood with his back toward Shri Raghunathji. Then Shri Raghunathji came before him and said, "Why have you shown disrespect? Because of that, this condition has come upon you."

The Vaishnav replied, "Nothing has happened to me. What I have done is such that worms should fall into every pore of my body! After beholding Shrinathji, how has this sight been turned elsewhere? It deserves such punishment." Hearing such words of one-pointed devotion, Shri Raghunathji became very pleased. Immediately his body became divine again. Such was the firmness of that Vaishnav that he pleased Shri Raghunathji. After that, he departed from there and returned to Gokul. He bowed to Shri Gusainji. Shri Gusainji asked, "So, you have returned from Ayodhya?"

With folded hands, the Vaishnav replied, "Yes, Maharaj, I have returned." Then he narrated all the events there before Shri Gusainji. Hearing it, Shri Gusainji smiled. After that, the Vaishnav went to the gate of Shrinathji and had His darshan. Thereafter, he never left Braj and went anywhere else.

Bhav Prakash (Revealing the Sentiment): The meaning of this account is that a Vaishnav must maintain exclusivity. One should firmly keep the mind such that no sense is engaged elsewhere. Having attained the highest treasure, one should not look toward anything else. That

Vaishnav was such a recipient of grace and beloved devotee of Shri Gusainji that how far can one describe his story?

✿ END OF PART 1 ✿